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CONSTITUTION
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THE
CONSTITUTION
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UNITED STATES OF AMERICA

BEING

ITS STANDARDS SUBORDINATE TO THE
WORD OF GOD, VIZ.

THE CONFESSION OF FAITH, THE LARGER AND SHORTER
CATECHISMS, THE FORM OF GOVERNMENT, THE
BOOK OF DISCIPLINE, AND THE DIRECTORY FOR THE WORSHIP OF GOD

AS RATIFIED AND ADOPTED BY THE SYNOD OF NEW
YORK AND PHILADELPHIA IN THE YEAR
OF OUR LORD 1788

AND AS AMENDED IN THE YEARS

1805—1930

TOGETHER WITH THE

CONSTITUTIONAL RULES ADOPTED IN 1893-1912
AND GENERAL RULES FOR JUDICATORIES

PHILADELPHIA
PUBLISHED FOR THE OFFICE OF THE GENERAL
ASSEMBLY BY THE PUBLICATION DEPARTMENT OF
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1930

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ACTS OF THE GENERAL ASSEMBLY RELATING TO THE CONSTITUTION.

1. Changes of the Text of the Constitution.

May 22, 1891.

Resolved, That no change of the text of any of the several Standards of Doctrine, Government, Discipline, and Worship, included in the Constitution, shall hereafter be made except after report to the General Assembly, and due constitutional procedure.

[For method of procedure, see Form of Government, Chap. XXIV.]

2. Editorial Supervision of the Constitution.

May 31, 1886.

Resolved, That the Stated and Permanent Clerks be a committee to supervise the publication of any and all editions of the Constitution hereafter issued by the Board of Publication, and also of the Rules for Judicatories.

3. Publication of the Constitution.

May 29, 1839.

Resolved, That the permission heretofore granted by the Assembly to publish the Confession of Faith in contravention of the copyright, be, and the same is, hereby revoked.

Resolved, That the PRESBYTERIAN BOARD OF PUBLICATION is hereby directed to take the charge, oversight, and agency of printing and selling the authorized copy of the Constitution of the Presbyterian Church in the United States of America.

Resolved, That the standing committees to supervise the publication of the Constitution, within the bounds of the several Synods, be, and the same are, hereby abolished.

ATTESTATION.

June, 1930.

The Stated Clerk of the General Assembly hereby certifies that this edition of the Constitution contains what may be regarded as the authoritative text of the Constitution of the Presbyterian Church in the United States of America.

LEWIS SEYMOUR MUDGE, *Stated Clerk.*

HISTORICAL SUMMARY

The Westminster Confession of Faith and Catechisms were adopted, in 1729, by the General Synod of the undivided Presbyterian Church, as the "confession of their faith," excepting certain clauses relating to the civil magistrate.

In 1788, the General Synod amended the Confession of Faith in Chapters xx., xxiii., and xxxi., made "a small amendment" of the Larger Catechism, and adopted the amended Confession of Faith and the Catechisms, the Form of Government, the Book of Discipline, and the Directory of Worship, "as the standard of our doctrine, government, discipline, and worship."

Amendments of the Confession of Faith, since 1788, have been as follows: In 1886–87, by striking out from Chapter xxiv., Section 4, the clause forbidding marriage with a deceased wife's sister. In 1902–03, by adding Chapters xxxiv. and xxxv., and the Declaratory Statement as to Chapter iii. and Chapter x., Section 3; also by the alteration of Chapter xvi., Section 7, Chapter xxii., Section 3, and Chapter xxv., Section 6.

The Book of Discipline was entirely reconstructed in 1884; and amendments and additions were made, 1894–1923.

The Form of Government and the Directory for Worship have been amended and added to in various Sections between the years 1805 and 1924.

The first Committee to "select and arrange the Proof Texts" was appointed by the General Assembly in 1792, and the proof texts were published in the edition of the Constitution issued in 1797. In 1888, a second Committee was appointed to revise the "Proof Texts," and to furnish proof texts for the Shorter Catechism. The work was approved by the General Assembly of 1894.

The Standards were also adopted as the basis of Reunion, as follows: in 1758 by the Synods of New York and Philadelphia; in 1869 by the "Old School" and the "New School" Churches; and in 1906 by the Cumberland Presbyterian Church and the Presbyterian Church in the U. S. A.

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THE

CONFESSION OF FAITH

ADOPTED, 1729; AMENDED, 1788—1903

THE
CONFESSION OF FAITH

ADOPTED, 1729; AMENDED, 1788–1903.

CHAPTER I.

OF THE HOLY SCRIPTURE.

I. ALTHOUGH the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable;[a] yet they are not sufficient to give that knowledge of God and of his will, which is necessary unto salvation;[b] therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will

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I. [a] Psa. xix. 1-4. The heavens declare the glory of God; and the firmament showeth his handy-work. Day unto day uttereth speech, and night unto night showeth knowledge. *There is* no speech nor language, *where* their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun. Rom. i. 32. Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Rom. ii. 1. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things. Rom. i. 19, 20. Because that which may be known of God is manifest in them; for God hath showed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse. See Rom. ii. 14, 15.

[b] 1 Cor. i. 21. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 1 Cor. ii. 13, 14. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

unto his Church;[c] and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing:[d] which maketh the Holy Scripture to be most necessary;[e] those former ways of God's revealing his will unto his people being now ceased.[f]

II. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these:

OF THE OLD TESTAMENT.

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Ruth.
I. Samuel.
II. Samuel.
I. Kings.
II. Kings.

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[c] Heb. i. 1, 2. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son.

[d] Luke i. 3, 4. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed. Rom. xv. 4. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Matt. iv. 4, 7, 10. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.—Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Isa. viii. 20. To the law and to the testimony: if they speak not according to his word, *it is* because *there is* no light in them.

[e] 2 Tim. iii. 15. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Pet. i. 19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts.

[f] Heb. i. 1, 2. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds.

I. Chronicles
II. Chronicles.
Ezra.
Nehemiah
Esther.
Job.
Psalms.
Proverbs.
Ecclesiastes.
The Song of Songs.
Isaiah.
Jeremiah.
Lamentations.
Ezekiel.
Daniel.
Hosea.
Joel.
Amos.
Obadiah.
Jonah.
Micah.
Nahum.
Habakkuk.
Zephaniah.
Haggai.
Zechariah.
Malachi.

OF THE NEW TESTAMENT.

The Gospels according to
Matthew.
Mark.
Luke.
John.
The Acts of the Apostles.
Paul's Epistles to the Romans.
Corinthians, I.
Corinthians, II.
Galatians.
Ephesians.
Philippians.
Colossians.
Thessalonians, I.
Thessalonians, II.
To Timothy, I.
To Timothy, II.
To Titus.
To Philemon.
The Epistle to the Hebrews.
The Epistle of James
The first and second Epistles of Peter.
The first, second, and third Epistles of John.
The Epistle of Jude.
The Revelation.

All which are given by inspiration of God, to be the rule of faith and life.[g]

III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.[h]

II. [g] Eph. ii. 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone.* Rev. xxii. 18, 19. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book. 2 Tim. iii. 16. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness. Matt. xi. 27. Neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him.*

III. [h] Luke xxiv. 27, 44. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.—And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself,) the author thereof; and therefore it is to be received, because it is the Word of God.[i]

V. We may be moved and induced by the testimony of the Church to an high and reverent esteem of the Holy Scripture;[k] and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts.[l]

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written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Rom. iii. 2. Much every way, chiefly, because that unto them were committed the oracles of God. 2 Pet. i. 21. For the prophecy came not in old time by the will of man: but holy men of God spoke *as they were* moved by the Holy Ghost.

IV. [i] 2 Tim. iii. 16. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness. 1 John v. 9. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 1 Thess. ii. 13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

V. [k] 1 Tim. iii. 15. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

[l] 1 John ii. 20, 27. But ye have an unction from the Holy One, and ye know all things.—But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. John xvi. 13, 14. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show *it* unto you. 1 Cor. ii, 10–12. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men.[m] Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word;[n] and there are some circumstances concerning the worship of God and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.[o]

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all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

VI. [m] 2 Tim. iii. 15–17. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. Gal. i. 8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 2 Thess. ii. 2. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

[n] John vi. 45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 1 Cor. ii. 9, 10, 12. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.—Now we have received, not the spirit of the world, but the Spirit which is of God: that we might know the things that are freely given to us of God.

[o] 1 Cor. xi. 13, 14. Judge in yourselves: Is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? 1 Cor. xiv. 26, 40. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.—Let all things be done decently and in order.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all;[p] yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.[q]

VIII. The Old Testament in Hebrew, (which was the native language of the people of God of old,) and the New Testament in Greek, (which at the time of the writing of it was most generally known to the nations,) being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical;[r] so as in all controversies of religion the Church is finally to appeal unto them.[s] But because these original tongues are not known to all the people of God who have right unto and interest in the Scriptures, and are commanded, in the fear of God, to read and search them,[t] therefore they are to be translated into the vulgar language of every nation unto which they

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VII. [p] 2 Pet. iii. 16. As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures, unto their own destruction.

[q] Psa. cxix. 105, 130. Thy word *is* a lamp unto my feet, and a light unto my path.—The entrance of thy words giveth light; it giveth understanding unto the simple. See Acts xvii. 11.

VIII. [r] Matt. v. 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

[s] Isa. viii. 20. To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them. Acts xv. 15. And to this agree the words of the prophets. John v. 46. For had ye believed Moses, ye would have believed me: for he wrote of me.

[t] 2 Tim. iii. 14, 15. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them;* And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. Acts xvii. 11. These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

come,[u] that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner,[w] and, through patience and comfort of the Scriptures, may have hope.[x]

IX. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture, (which is not manifold, but one,) it may be searched and known by other places that speak more clearly.[y]

X. The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.[z]

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[u] 1 Cor. xiv. 6, 9, 11, 12, 24, 27, 28. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrines?—So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.—Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.—But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all.—If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

[w] Col. iii. 16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

[x] Rom. xv. 4. For whatsoever things written aforetime were written for our learning, that we through patience and comfort of the Scripture might have hope.

IX. [y] Acts xv. 15. And to this agree the words of the prophets; as it is written. John v. 46. For had ye believed Moses, ye would have believed me: for he wrote of me. See 2 Pet. i. 20, 21.

X. [z] Matt. xxii, 29, 31. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.—But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God? Acts xxviii. 25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers. Gal. i. 10. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. See 1 John iv. 1–6.

CHAPTER II.

OF GOD, AND OF THE HOLY TRINITY.

I. THERE is but one only[a] living and true God,[b] who is infinite in being and perfection,[c] a most pure spirit,[d] invisible,[e] without body, parts,[f] or passions,[g] immutable,[h] immense,[i] eternal,[k] incomprehensible,[l]

I. [a] Deut. vi. 4. Hear, O Israel: The LORD our GOD *is* one LORD. 1 Cor. viii. 4, 6. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.—But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

[b] 1 Thess. i. 9. Ye turned to God from idols to serve the living and true God. Jer. x. 10. But the LORD *is* the true God, he *is* the living God, and an everlasting King.

[c] Job xi. 7–9. Canst thou by searching find out God? canst thou find out the Almighty unto perfection? *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof *is* longer than the earth, and broader than the sea. Job xxvi. 14. Lo, these *are* parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?

[d] John iv. 24. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

[e] 1 Tim. i. 17. Now unto the King eternal, immortal, invisible, the only wise God, *be* honor and glory for ever and ever. Amen.

[f] Deut. iv, 15, 16. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire; Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female. Luke xxiv. 39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. See John iv. 24.

[g] Acts xiv. 11, 15. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.—And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.

[h] James i. 17. The Father of lights, with whom is no variableness, neither shadow of turning. Mal. iii. 6. For I *am* the LORD, I change not.

[i] 1 Kings viii. 27. But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Jer. xxiii. 23, 24. *Am* I a God at hand, saith the LORD, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

[k] Psa. xc. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God. 1 Tim. i. 17. Now unto the King eternal, immortal, invisible, the only wise God, *be* honor and glory for ever and ever. Amen.

[l] Psa. cxlv. 3. His greatness is unsearchable.

almighty,[m] most wise,[n] most holy,[o] most free,[p] most absolute,[q] working all things according to the counsel of his own immutable and most righteous will,[r] for his own glory;[s] most loving,[t] gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin;[u] the rewarder of them that diligently seek him;[w] and withal most just and terrible in his judgments,[x] hating all sin,[y] and who will by no means clear the guilty.[z]

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[m] Gen. xvii. 1. I *am* the Almighty God; walk before me, and be thou perfect. See Rev. iv. 8.

[n] Rom. xvi. 27. To God only wise, *be* glory through Jesus Christ for ever. Amen.

[o] Isa. vi. 3. And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory. See Rev. iv. 8.

[p] Psa. cxv. 3. But our God *is* in the heavens: he hath done whatsoever he hath pleased.

[q] Ex. iii. 14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

[r] Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

[s] Prov. xvi. 4. The LORD hath made all *things* for himself: yea, even the wicked for the day of evil. Rom. xi. 36. For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen. Rev. v. 11. Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are, and were created.

[t] 1 John iv. 8. He that loveth not, knoweth not God; for God is love. John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.

[u] Ex. xxxiv. 6, 7. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*.

[w] Heb. xi 6. For he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

[x] Neh. ix. 32, 33. Now therefore, our God, the great, the mighty and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. Howbeit thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly. See Heb. x. 28-31.

[y] Psa. v. 5, 6. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.

[z] Nahum i. 2, 3. God *is* jealous, and the LORD revengeth; the LORD

II. God hath all life,[a] glory, [b] goodness,[c] blessedness,[d] in and of himself; and is alone in and unto himself all-sufficient not standing in need of any creatures which he hath made,[e] nor deriving any glory from them,[f] but only manifesting his own glory in, by, unto, and upon them: he is the alone fountain of all being, of whom, through whom, and to whom, are all things;[g] and hath most sovereign dominion over them, to do by them, for them, and upon them, whatsoever himself pleaseth.[h] In his sight all things are open and manifest;[i] his knowledge is infinite, infallible, and independent upon the creature,[k] so as noth-

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revengeth, and *is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies. The LORD is slow to anger, and great in power, and will not at all acquit *the wicked*. See Ex. xxxiv. 7.

II. [a] John v. 26. For as the Father hath life in himself, so hath he given to the Son to have life in himself.

[b] Acts vii. 2. And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

[c] Psa. cxix. 68. Thou *art* good, and doest good; teach me thy statutes.

[d] 1 Tim. vi. 15. Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords. Rom. ix. 5. Who is over all, God blessed for ever. Amen.

[e] Acts xvii. 24, 25. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things.

[f] Psa. 1. 12. If I were hungry, I would not tell thee: for the world *is* mine, and the fullness thereof. See Isa. xl. 12-17.

[g] Rom. xi. 36. For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

[h] Rev. iv. 11. Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are, and were created. Dan. iv. 25, 35. The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.—And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? See 1 Tim. vi. 15.

[i] Heb. iv. 13. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

[k] Rom. xi. 33, 34. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? Ps. cxlvii. 5. Great *is* our Lord and of great power: his understanding *is* infinite.

ing is to him contingent or uncertain.[l] He is most holy in all his counsels, in all his works, and in all his commands.[m] To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience, he is pleased to require of them.[n]

III. In the unity of the Godhead there be three persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost.[o] The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;[p] the Holy Ghost eternally proceeding from the Father and the Son.[q]

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[l] Acts. xv. 18. Known unto God are all his works from the beginning of the world. Prov. xv. 3. The eyes of the LORD *are* in every place, beholding the evil and the good.

[m] Psa. cxlv. 17. The LORD *is* righteous in all his ways, and holy in all his works. Rom. vii. 12. Wherefore the law *is* holy, and the commandment holy, and just, and good.

[n] Rev. v. 12-14. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshiped him that liveth for ever and ever.

III. [o] Matt. iii. 16, 17. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen. See Eph. ii. 18.

[p] John i. 14, 18. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.—No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*. See Heb. i. 2-6; Col. i. 15-17.

[q] John xv. 26. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me. Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

CHAPTER III.*

OF GOD'S ETERNAL DECREE.

I. God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass:[a] yet so as thereby neither is God the author of sin,[b] nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.[c]

II. Although God knows whatsoever may or can come to pass upon all supposed conditions;[d] yet hath he not

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I. [a] Isa. xlv. 6, 7. I *am* the Lord, and *there is* none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these *things*. Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Rom. xv. 33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! Heb. vi. 17. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath.

[b] Psa. v. 4. For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee. James i. 13, 14. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. 1 John i. 5. This then is the message we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

[c] Matt. xvii. 12. But I say unto you, That Elias is come already and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. John xix. 11. Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above. Acts ii. 23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Acts iv. 27, 28. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done. Acts xxvii. 23, 24, 34. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.—Wherefore I pray you to take *some* meat; for this is for your health: for there shall not a hair fall from the head of any of you.

II. [d] Acts xv. 18. Known unto God are all his works from the beginning of the world. Prov. xvi. 33. The lot is cast into the lap; but the whole disposing thereof *is* of the Lord. I Sam. xxiii. 11, 12. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell

*See Declaratory Statement, p. 127.

decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions.[e]

III. By the decree of God, for the manifestation of his glory, some men and angels[f] are predestinated unto everlasting life, and others fore-ordained to everlasting death.[g]

IV. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.[h]

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thy servant. And the LORD said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up. Matt. xi. 21, 23. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.—And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.

[e] Rom. ix. 11, 13, 15, 16, 18. (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)—As it is written, Jacob have I loved, but Esau have I hated.— For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy.—Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

III [f] 1 Tim. v. 21. I charge *thee* before God, and the Lord Jesus Christ, and the elect angels. Mark viii. 38. When he cometh in the glory of his Father with the holy angels. Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Matt. xxv. 31, 41. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.—Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

[g] Prov. xvi. 4. The Lord hath made all *things* for himself: yea, even the wicked for the day of evil. Rom. ix. 22, 23. *What* if God, willing to show *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory? Eph. i. 5, 6. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

IV. [h] John x. 14-16, 27, 28. I am the good shepherd, and know my *sheep*, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.—My sheep

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory,[i] out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto;[k] and all to the praise of his glorious grace.[l]

VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto.[m] Wherefore they who

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hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. John xiii. 18. I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. See John xvii. 2, 6, 9-12; 2 Tim. ii. 19.

V. [i] Eph. i. 4, 9, 11. According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love;—Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself.—In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Rom. viii. 30. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. 2 Tim. i. 9. Who hath saved us and called *us* with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 1 Thess. v. 9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

[k] Rom. ix. 11, 13, 15, 16. (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)—As it is written, Jacob have I loved, but Esau have I hated.—For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy. Eph. i. 9. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. Eph. ii. 8, 9. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast.

[l] Eph. i. 6, 12. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.—That we should be to the praise of his glory, who first trusted in Christ.

VI. [m] 1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Eph. i. 4. According as he hath chosen us in him before the foundation are elected being fallen in Adam, are redeemed by Christ,[n] are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified,[o] and kept by his power through faith unto salvation.[p] Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.[q]

VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.[r]

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of the world, that we should be holy and without blame before him in love. Eph. ii. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 2 Thess. ii. 13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.

[n] 1 Thess. v. 9, 10. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that whether we wake or sleep, we should live together with him. Tit. ii. 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

[o] Rom. vii. 30. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Eph. i. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. 2 Thess. ii. 13. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

[p] 1 Pet. i. 5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

[q] John xvii. 9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose, etc. [to the end of the chapter]. John vi. 64, 65. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me except it were given unto him of my Father. See John viii. 47; x. 26. 1 John ii. 19. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

VII. [r] Matt. xi. 25, 26. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care,[s] that men attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election.[t] So shall this doctrine afford matter of praise, reverence, and admiration of God;[u] and of humility, diligence, and abundant consolation, to all that sincerely obey the gospel.[w]

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things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. Rom. ix. 17, 18, 21, 22. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy, etc.—Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? *What* if God, willing to show *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction. 2 Tim. ii. 20. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. Jude 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. 1 Pet. ii. 8—being disobedient; whereunto also they were appointed.

VIII. [s] Rom. ix. 20. Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus? Rom. xi. 33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! Deut. xxix. 29. The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.
[t] 2 Pet. i. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

[u] Eph. i. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

[w] Rom. xi. 5, 6, 20. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.—Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear. Rom. viii. 33. Who shall lay anything to the charge of God's elect? *It is* God that justifieth. Luke x. 20. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

CHAPTER IV.

OF CREATION.

I. It pleased God the Father, Son, and Holy Ghost,[a] for the manifestation of the glory of his eternal power, wisdom, and goodness, [b] in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.[c]

II. After God had made all other creatures, he created man, male and female,[d] with reasonable and immortal souls,[e] endued with knowledge, righteousness, and true holiness, after his own image,[f] having the law of God

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I. [a] Rom. xi. 36. For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen. 1 Cor. viii. 6. But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. Heb. i. 2. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds. John i. 2, 3. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. Gen. i. 2. And the Spirit of God moved upon the face of the waters.

[b] Rom. i. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse. Psa. civ. 24. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. Jer. x. 12. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

[c] Gen. i. throughout. Acts. xvii. 24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. Col. i. 16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him. Ex. xx. 11. For *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. Gen. i. 31. God saw every thing that he had made, and, behold, *it was* very good. See Psa. xxxiii. 5, 6.

II. [d] Gen. i. 27. So God created man in his *own* image, in the image of God created he him; male and female created he them.

[e] Gen. ii. 7. And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Psa. viii. 5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Eccl. xii. 7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. Matt. x. 28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

[f] Gen. i. 26. And God said, Let us make man in our image, after our likeness.

written in their hearts,[g] and power to fulfill it;[h] and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.[i] Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept they were happy in their communion with God,[k] and had dominion over the creatures.[l]

CHAPTER V.

OF PROVIDENCE.

I. God, the great Creator of all things, doth uphold,[a] direct, dispose, and govern all creatures, actions, and things,[b] from the greatest even to the least,[c] by his most wise and holy providence,[d] according to his infallible foreknowledge,[e] and the free and immutable counsel of his own will,[f] to the praise of the glory of his wisdom, power, justice, goodness, and mercy.[g]

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[g] Rom. ii. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing, or else excusing one another.

[h] Col. iii. 10. And have put on the new *man*, which is renewed in knowledge after the image of him that created him. Eph. iv. 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

[i] Gen. iii. 6. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

[k] Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die See Gen. iii.

[l] Gen. i. 28. And have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. See Gen. i. 29, 30; Psa. viii. 6-8.

I. [a] Neh. ix. 6. Thou, *even* thou, *art* Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshipeth thee. Psa. cxlv. 14-16. The Lord upholdeth all that fall, and raiseth all up *those that be* bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing.

[b] Dan. iv. 34, 35. I blessed the Most High, and I praised and honored him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation: And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none

II. Although, in relation to the foreknowledge, and decree of God, the first cause, all things come to pass immutably and infallibly,[h] yet, by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.[i]

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can stay his hand, or say unto him, What doest thou? Psa. cxxxv. 6. Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places. See Acts xvii. 25, 26.

[c] Matt. x. 29-31. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. See Matt. vi. 26, 30.

[d] Prov. xv. 3. The eyes of the LORD *are* in every place, beholding the evil and the good. 2 Chron. xvi. 9. For the eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf of *them* whose heart *is* perfect toward him. See Psa. civ. 24.

[e] Acts xv. 18. Known unto God are all his works from the beginning of the world. Psa. xciv. 8-11. Understand, ye brutish among the people: and *ye* fools, when will ye be wise? He that planted the ear, shall he not hear? he that formed the eye, shall he not see? He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?* The LORD knoweth the thoughts of man, that they *are* vanity.

[f] Eph. i. 11. Who worketh all things after the counsel of his own will. Psa. xxxiii. 10, 11. The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

[g] Eph. iii. 10. To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God. Rom. ix. 17. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Gen. xlv. 7. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. Psa. cxlv.7. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

II. [h] Jer. xxxii. 19. Thine eyes *are* open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings. Acts ii. 23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

[i] Gen. viii. 22. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Jer. xxxi. 35. Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light

III. God, in his ordinary providence, maketh use of means,[k] yet is free to work without,[l] above,[m] and against them, at his pleasure.[n]

IV. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men,[o] and that not by a bare permission, but such as hath joined with it a most

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by night, which divideth the sea when the waves thereof roar; The LORD of hosts *is* his name. Isa. x. 6, 7. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

III. [k]Acts xxvii. 24, 31. Saying, Fear not, Paul; thou must be brought before Cæsar: and lo, God hath given thee all them that sail with thee.—Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved. Isa. lv. 10, 11. For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

[l]Hos. i. 7. But I will have mercy upon the house of Judah, and I will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

[m]Rom. iv. 20, 21. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded, that what he had promised, he was able also to perform.

[n]Dan. iii. 27. And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their heads singed, neither were their coats changed, nor the smell of fire had passed on them. See 1 Kings xviii. 17-39. John xi. 43-45. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. Rom. i. 4. And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

IV. [o]Isa. xlv. 7. I form the light, and create darkness: I make peace, and create evil; I the LORD do all these *things*. Rom. xi. 32-34. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? Acts iv. 27, 28. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done.

wise and powerful bounding,[p] and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends;[q] yet so, as the sinfulness thereof proceedeth only from the creature, and not from God; who being most holy and righteous, neither is, nor can be the author or approver of sin.[r]

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled;[s] and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.[t]

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[p] Psa. lxxvi. 10. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. 2 Kings xix. 28. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. Acts xiv. 16. Who in times past suffered all nations to walk in their own ways.

[q] Gen. 1. 20. But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive. Isa. x. 12. Wherefore it shall come to pass, *that*, when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. See vv. 13-15.

[r] 1 John ii. 16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. Psa. 1. 21. These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes. James i. 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

V. [s] 2 Chron. xxxii. 25, 26, 31. But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding, Hezekiah humbled himself for the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.—Howbeit, in *the business of* the ambassadors of the princes of Babylon, who sent unto him, to inquire of the wonder that was *done* in the land, God left him, to try him, that he might know all *that was* in his heart. 2 Sam. xxiv. 1, 25. And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.—And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was entreated for the land, and the plague was stayed from Israel. Luke xxii. 31, 32. And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

VI. As for those wicked and ungodly men, whom God as a righteous judge, for former sins, doth blind and harden,[u] from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts;[w] but sometimes also withdraweth the gifts which they had,[x] and exposeth them to such objects as their corruption makes occasion of sin;[y] and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan:[z] whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.[a]

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[t] 2 Cor. xii. 7-9. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. See Psa. lxxiii.; Psa. lxxvii. 1-12; Mark xiv. 66-72; John xxi. 15-19.

VI. [u] Rom. i. 24, 25, 28. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves: Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen.—And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. Rom. xi. 7, 8. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

[w] Deut. xxix. 4. Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. Mark iv. 11, 12. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

[x] Matt. xiii. 12. But whosoever hath not, from him shall be taken away even that he hath. Matt. xxv. 29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. See Acts xiii. 10, 11; 2 Cor. xi. 13, 15.

[y] 2 Kings viii. 12, 13. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what, *is* thy servant

VII. As the providence of God doth, in general, reach to all creatures; so, after a most special manner, it taketh care of his Church, and disposeth all things to the good thereof.[b]

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a dog that he should do this great thing? And Elisha answered, The LORD hath showed me that thou *shalt be* king over Syria.

[z] Psa. lxxxi. 11, 12. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own heart's lust: *and* they walked in their own counsels. 2 Thess. ii. 10-12. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. 2 Cor. ii. 11. Lest Satan should get an advantage of us: for we are not ignorant of his devices. 2 Cor. xi. 3. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

[a] Ex. viii. 15, 32. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.—And Pharaoh hardened his heart at this time also, neither would he let the people go. 2 Cor. ii. 15, 16. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: To the one *we are* the savor of death unto death; and to the other the savor of life unto life. Isa. viii. 14. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. See Ex. vii. 3; 1 Pet. ii. 7, 8; Isa. vi. 9, 10; Acts xxviii. 26, 27.

VII. [b] Amos ix. 8, 9. Behold, the eyes of the Lord GOD *are* upon the sinful kingdom, and I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Jacob, saith the LORD. For, lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth. Matt. xvi. 18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. 1 Tim. iv. 10. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

CHAPTER VI.

OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF.

I. OUR first parents, being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit.[a] This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.[b]

II. By this sin they fell from their original righteousness, and communion with God,[c] and so became dead in sin,[d] and wholly defiled in all the faculties and parts of soul and body.[e]

I. [a] Gen. iii. 13. And the woman said, The serpent beguiled me, and I did eat. 2 Cor. xi. 3. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

[b] Rom. xi. 32. For God hath concluded them all in unbelief, that he might have mercy upon all. Rom. v. 20, 21. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

II. [c] Gen. iii. 6-8. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew they *were* naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. Rom. iii. 23. For all have sinned, and come short of the glory of God.

[d] Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Eph. ii. 1-3. And you *hath he quickened,* who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

[e] Gen. vi. 5. And God saw that the wickedness of man was great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. Jer. xvii. 9. The heart *is* deceitful above all *things*, and desperately wicked: who can know it? Tit. i. 15. Unto the pure all things *are* pure: but unto them that are defiled and unbelieving

III. They being the root of all mankind, the guilt of this sin was imputed,[f] and the same death in sin and corrupted nature conveyed, to all their posterity, descending from them by ordinary generation.[g]

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,[h]

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is nothing pure; but even their mind and conscience is defiled. See Rom. iii. 10-18.

III. [f] Acts xvii. 26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Gen, ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Rom. v. 12, 15-19. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—But not as the offence, so also *is* the free gift: for if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore, as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 1 Cor. xv. 21, 22, 45, 49. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.—And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.—And as we have borne the image of the earthly, we shall also bear the image of the heavenly.

[g] Psa. li. 5. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Gen. v. 3. And Adam lived an hundred and thirty years, and begat a *son* in his own likeness, after his image: and called his name Seth. John iii. 6. That which is born of the flesh is flesh.

IV. [h] Rom. v. 6. For when we were yet without strength, in due time Christ died for the ungodly. Rom. viii. 7. Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be. Rom. vii. 18. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me: but *how* to perform that which is good I find not. Col. i. 21. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled.

and wholly inclined to all evil,[i] do proceed all actual transgressions.[k]

V. This corruption of nature, during this life, doth remain in those that are regenerated:[l] and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.[m]

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,[n] doth, in its own nature, bring guilt upon the sinner,[o] whereby he is bound over to the wrath of God,[p] and curse of the law,[q] and so made subject to death,[r] with all miseries spiritual,[s] temporal,[t] and eternal.[u]

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[i] Gen. vi. 5. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. Gen. viii. 21. And the LORD said,...The imagination of man's heart *is* evil from his youth. Rom. iii. 10-12. As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

[k] James i. 14, 15. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Eph. ii. 2, 3. The spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Matt. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

V. [l] Rom. vii. 14, 17, 18, 21-23. For we know that the law is spiritual: but I am carnal, sold under sin.—Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.—I find then a law, that, when I would I do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. James iii. 2. For in many things we offend all. 1 John i. 8, 10. If we say that we have no sin, we deceive ourselves, and the truth is not in us.—If we say that we have not sinned, we make him a liar, and his word is not in us. Prov. xx. 9. Who can say, I have made my heart clean, I am pure from my sin? Eccl. vii. 20. For *there is* not a just man upon earth, that doeth good, and sinneth not.

[m] Rom. vii. 7, 8, 25. What shall we say then ? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.—So then with the mind I myself serve the law of God; but with the flesh of the law of sin. Gal. v. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

CHAPTER VII.

OF GOD'S COVENANT WITH MAN.

I. THE distance between God and the creature is so great that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him, as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.[a]

VI. [n] 1 John iii. 4. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

[o] Rom. ii. 15. Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another. Rom. iii. 9, 19. What then? are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin.—Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth be stopped, and all the world may become guilty before God.

[p] Eph. ii. 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

[q] Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

[r] Rom. vi. 23. For the wages of sin *is* death.

[s] Eph. iv. 18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart.

[t] Lam. iii. 39. Wherefore doth a living man complain, a man for the punishment of his sins?

[u] Matt xxv. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. 2 Thess. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

I. [a] Job ix. 32, 33. For *he is* not a man, as I *am*, *that* I should answer him, *and* we should come together in judgment. Neither is there any daysman betwixt us, *that* might lay his hand upon us both. Psa. cxiii.

II. The first covenant made with man was a covenant of works,[b] wherein life was promised to Adam, and in him to his posterity,[c] upon condition of perfect and personal obedience.[d]

III. Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second,[e] commonly called the covenant of grace: wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved;[f] and promising to give unto all those that are

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5, 6. Who *is* like unto the LORD our God, who dwelleth on high, Who humbleth *himself* to behold *the things that are* in heaven, and in the earth! Acts xvii. 24, 25. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things. Luke xvii. 10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. See Job xxxv. 7, 8.

II. [b] Gal. iii. 12. And the law is not of faith: but, The man that doeth them shall live in them. See Gen. ii. 16, 17.

[c] Rom. x. 5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. Rom. v. 12-14. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for all that have sinned: For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after similitude of Adam's transgression, who is the figure of him that was to come.

[d] Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die. Gal. iii. 10. For as many as are of the works of the law are under the curse; for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

III. [e] Gal. iii. 21.—For if there had been a law given which could have given life, verily righteousness should have been by the law. Rom. viii. 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Rom. iii. 20, 21. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Isa. xlii. 6. I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. Gen. iii. 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

[f] Matt. xxviii. 18-20. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and

ordained unto life, his Holy Spirit, to make them willing and able to believe.[g]

IV. This covenant of grace is frequently set forth in the Scripture by the name of a testament, in reference to the death of Jesus Christ, the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.[h]

V. This covenant was differently administered in the time of the law, and in the time of the gospel:[i] under

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of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen. John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Rom. i. 16, 17. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. Rom. x. 6-9. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above:*) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

[g] Acts xiii. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. Ezek. xxxvi. 26, 27. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do *them.* John vi. 37, 44, 54. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.—No man can come to me, except the Father, which hath sent me, draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him? Gal. iii. 14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

IV. [h] Heb. ix. 15-17. And for this cause he is the mediator of the new testament, that by means of death for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead; otherwise it is of no strength at all while the testator liveth.

V. [i] 2 Cor. iii. 6-9. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come,[k] which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah,[l] by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.[m]

VI. Under the gospel, when Christ the substance[n] was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word, and the admin-

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the spirit giveth life. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away; How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation *be* glory much more doth the ministration of righteousness exceed in glory.

[k] See Heb. viii. ix. x; Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; the righteousness might be imputed unto them also. Col. ii. 11. 12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. I Cor. v. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

[l] 1 Cor. x. 1-4. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. Heb. xi. 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. John viii. 56. Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

[m] Gal. iii. 7-9, 14. Know ye, therefore, that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.—That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

VI. [n] Col. ii. 17. Which are a shadow of things to come; but the body *is* of Christ.

istration of the Sacraments of Baptism and the Lord's Supper;[o] which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fullness, evidence, and spiritual efficacy,[p] to all nations, both Jews and Gentiles;[q] and is called the New Testament.[r] There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations.[s]

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[o] Matt. xxviii. 19, 20. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen. 1 Cor. xi. 23-25. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the *same* night in which he was betrayed, took bread: And when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

[p] Heb. xii. 22-24. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel. 2 Cor. iii. 9-11. For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away *was* glorious, much more that which remaineth *is* glorious. See Jer. xxxi. 33, 34.

[q] Luke ii. 32. A light to lighten the Gentiles, and the glory of thy people Israel. Acts x. 34, 35. Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. Eph. ii. 15-19. Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.

[r] Luke xxii. 20. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

[s] Gal. iii. 14, 16. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.—Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Acts xv. 11. But we believe, that through

CHAPTER VIII.

OF CHRIST THE MEDIATOR.

I. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man;[a] the prophet,[b] priest,[c] and king;[d] the head and Saviour

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the grace of the Lord Jesus Christ we shall be saved, even as they. Rom. iii 21, 22, 30. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.—Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith. Rom. iv. 16, 17, 23, 24. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.—Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. Heb. i. 1, 2. God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son.

I. [a] Isa. xlii. 1. Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. 1 Pet. i. 19, 20.—But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. 1 Tim. ii. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus. John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

[b] Deut. xviii. 15. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. Acts iii. 20-22. And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

[c] Heb. v. 5, 6. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another *place*, Thou *art* a priest for ever, after the order of Melchisedec.

[d] Psa. ii. 6. Yet have I set my king upon my holy hill of Zion. Isa. ix. 6, 7. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

of his Church;[e] the heir of all things,[f] and judge of the world;[g] unto whom he did, from all eternity, give a people to be his seed,[h] and to be by him in time redeemed, called, justified, sanctified, and glorified.[i]

II. The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fullness of time was come take upon him man's nature,[k] with all the essential prop-

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Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. Luke i. 33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

[e] Eph. v. 23. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

[f] Heb. i. 2. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things.

[g] Acts xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead. 2 Cor. v. 10. For we must all appear before the judgment seat of Christ: that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

[h] John xvii. 6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Psa. xxii. 30. A seed shall serve him; it shall be accounted to the Lord for a generation. Isa. liii. 10. When thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. Eph. i. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

[i] 1 Tim. ii. 5, 6. For *there is* one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. Isa. lv. 4, 5. Behold, I have given him *for* a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee, because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee. 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Rom. viii. 30. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

II. [k] John i. 1, 14. In the beginning was the Word, and the Word was with God, and the Word was God.—And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 1 John v. 20. And we know that the Son of God is come, and hath given us an understanding, that erties and common infirmities thereof, yet without sin:[l] being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance.[m] So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion.[n] Which person is very God and very man, yet one Christ, the only Mediator between God and man.[o]

III. The Lord Jesus, in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure;[p] having in him all the treasures of

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we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. Phil. ii. 6. Who, being in the form of God, thought it not robbery to be equal with God. Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

[l] Heb. ii. 14, 17. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.—Wherefore in all things it behooved him to be made like unto *his* brethren. Heb. iv. 15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin.

[m] Luke i. 27, 31, 35, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.—And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.—And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. See Gal. iv. 4.

[n] See Luke i. 35. Matt. xvi. 16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Col. ii. 9. For in him dwelleth all the fulness of the Godhead bodily. Rom. ix. 5. Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

[o] Rom. i. 3, 4. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. 1 Tim. ii. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus.

III. [p] Psa. xlv. 7. God, thy God, hath anointed thee with the oil of gladness above thy fellows. John iii. 34. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*. Heb. i. 8, 9. But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

wisdom and knowledge;[q] in whom it pleased the Father that all fullness should dwell:[r] to the end that being holy, harmless, undefiled, and full of grace and truth,[s] he might be thoroughly furnished to execute the office of a Mediator and Surety.[t] Which office he took not unto himself, but was thereunto called by his Father;[u] who put all power and judgment into his hand, and gave him commandment to execute the same.[w]

IV. This office the Lord Jesus did most willingly undertake:[x] which, that he might discharge, he was made under the law,[y] and did perfectly fulfill it;[z] endured most grievous torments immediately in his soul,[a] and most painful sufferings in his body;[b] was crucified, and died;[c] was buried, and remained under the power of death, yet saw no corruption.[d] On the third day he arose from the dead,[e] with the same body in which he suffered;[f] with which also he ascended into heaven, and there sitteth at the right hand of his Father,[g] making intercession;[h] and shall return to judge men and angels, at the end of the world.[i]

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[q] Col. ii. 3. In whom are hid all the treasures of wisdom and knowledge.

[r] Col. i. 19. For it pleased *the Father* that in him should all fulness dwell.

[s] Heb. vii. 26. For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens. John i. 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

[t] Acts x. 38. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. Heb. xii. 24. And to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel. Heb. vii. 22. By so much was Jesus made a surety of a better testament.

[u] Heb. v. 4, 5. And no man taketh this honor unto himself, but he that is called of God, as *was* Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

[w] John v. 22, 27. For the Father judgeth no man, but hath committed all judgment unto the Son.—And hath given him authority to execute judgment also, because he is the Son of man. Matt. xxviii. 18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

IV. [x] Psa. xl. 7, 8. Then said I, Lo, I come: in the volume of the book *it is* written of me, I delight to do thy will, O my God: yea, thy law *is* within my heart. Heb. x. 5, 7. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.—Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. John iv. 34. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Phil. ii. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

[y] Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

[z] Matt. iii. 15. Thus it becometh us to fulfil all righteousness. Matt. v. 17.—I am not come to destroy, but to fulfil.

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[a] Matt. xxvi. 37, 38. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death. Luke xxii. 44. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. Matt. xxvii. 46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

[b] See Matt. xxvi. and xxvii.

[c] Phil. ii. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

[d] Matt. xxvii. 60. And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. Acts ii. 24, 27. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.—Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Acts xiii. 37. But he, whom God raised again, saw no corruption.

[e] 1 Cor. xv. 4. That he was buried, and that he rose again the third day according to the Scriptures.

[f] John xx. 25, 27. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.—Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing.

[g] Luke xxiv. 50, 51. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 1 Pet. iii. 22. Who is gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. Rom. viii. 34. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

[h] Rom. viii. 34. Who is even at the right hand of God, who also maketh intercession for us. Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

[i] Rom. xiv. 10. For we shall all stand before the judgment seat of Christ. Acts i. 11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. See Acts x. 42. John v. 28, 29. Marvel not at this: for the hour is coming,

V. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father;[k] and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.[l]

VI. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof, were communicated unto the elect, in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed and signified to be the seed of the

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in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Matt. xiii. 40-42. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. See 2 Pet. ii. 4.

V. [k] Rom. v. 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Rom. iii. 25, 26. Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Heb. x. 14. For by one offering he hath perfected for ever them that are sanctified. See Eph. v. 2.

[l] Eph. i. 11, 14. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.—Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Col. i. 20. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. 2 Cor. v. 18, 20. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.—Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. John xvii. 2. As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him. Heb. ix. 12, 15. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.—And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

woman which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and to-day the same, and for ever.[m]

VII. Christ, in the work of mediation, acteth according to both natures; by each nature doing that which is proper to itself:[n] yet by reason of the unity of the person, that which is proper to one nature, is sometimes in Scripture, attributed to the person denominated by the other nature.[o]

VIII. To all those for whom Christ hath purchased redemption he doth certainly and effectually apply and communicate the same;[p] making intercession for them,[q] and revealing unto them, in and by the Word, the myste-

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VI. [m] Gal. iv. 4, 5. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. Gen. iii. 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Heb. xiii. 8. Jesus Christ the same yesterday, and to day, and for ever.

VII. [n] John x. 17, 18. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. 1 Pet. iii. 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. Heb. ix. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

[o] Acts xx. 28. Feed the church of God, which he hath purchased with his own blood. John iii. 13. And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

VIII. [p] John vi. 37, 39. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.—And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. John x. 15, 16, 27, 28. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.—My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

[q] 1 John ii. 1. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. Rom. viii. 34. *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

ries of salvation;[r] effectually persuading them by his Spirit to believe and obey; and governing their hearts by his Word and Spirit;[s] overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.[t]

CHAPTER IX.

OF FREE WILL.

I. God hath endued the will of man with that natural liberty, that it is neither forced, nor, by any absolute necessity of nature, determined to good or evil.[a]

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[r] John xv. 15. For all things that I have heard of my Father I have made known unto you. Eph. i. 9. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. John xvii. 6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

[s] 2 Cor. iv. 13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak. Rom. viii. 9, 14. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.—For as many as are led by the Spirit of God, they are the sons of God. Rom. xv. 18, 19. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. John xvii. 17. Sanctify them through thy truth: thy word is truth.

[t] Psa. cx. 1. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 1 Cor. xv. 25, 26. For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed is death. Col. ii. 15. *And* having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Luke x. 19. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

I. [a] James i. 14. But every man is tempted, when he is drawn away of his own lust, and enticed. Deut. xxx. 19. I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live. John v. 40. And ye will not come to me, that ye might have life. Matt. xvii. 12. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Acts vii. 51. Ye

II. Man, in his state of innocency, had freedom and power to will and to do that which is good and well-pleasing to God;[b] but yet mutably, so that he might fall from it.[c]

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;[d] so as a natural man, being altogether averse from that good,[e] and dead in sin,[f] is not able, by his own strength, to convert himself, or to prepare himself thereunto.[g]

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stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. James iv. 7. Submit yourselves therefore to God. Resist the devil, and he will flee from you.

II. [b] Eccl. vii. 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. Gen. i. 26. And God said, Let us make man in our image, after our likeness. Col. iii. 10. And have put on the new *man*, which is renewed in knowledge after the image of him that created him.

[c] Gen. ii. 16, 17. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. Gen. iii. 6. And when the woman saw that the tree *was* good for food and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

III. [d] Rom. v. 6. For when we were yet without strength, in due time Christ died for the ungodly. Rom. viii. 7, 8. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. John xv. 5. For without me ye can do nothing.

[e] Rom. iii. 9, 10, 12, 23. What then? are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one.—They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.—For all have sinned, and come short of the glory of God.

[f] Eph. ii. 1, 5. And you *hath he quickened*, who were dead in trespasses and sins.—Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved). Col. ii. 13. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

[g] John vi. 44, 65. No man can come to me, except the Father which hath sent me draw him.—And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 1 Cor. ii. 14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. Tit. iii. 3-5. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin,[h] and, by his grace alone, enables him freely to will and to do that which is spiritually good;[i] yet so as that, by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil.[k]

V. The will of man is made perfectly and immutably free to good alone, in the state of glory only.[l]

CHAPTER X.

OF EFFECTUAL CALLING.

I. ALL those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted

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But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. See Eph. ii. 2-5.

IV. [h] Col. i. 13. Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son. John viii. 34, 36. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.—If the Son therefore shall make you free, ye shall be free indeed.

[i] Phil. ii. 13. For it is God which worketh in you both to will and to do of *his* good pleasure. Rom. vi. 18, 22. Being then made free from sin, ye became the servants of righteousness.—But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

[k] Gal. v. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. Rom. vii. 15, 21-23. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.—I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 1 John i. 8, 10. If we say that we have no sin, we deceive ourselves, and the truth is not in us.—If we say that we have not sinned, we make him a liar, and his word is not in us.

V. [l] Eph. iv. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Jude 24. Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy. 1 John iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

time, effectually to call,[a] by his Word and Spirit,[b] out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ;[c] enlightening their minds spiritually and savingly, to understand the things of God;[d] taking away their heart of stone, and

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I. [a] John xv. 16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. Acts xiii. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. Rom viii. 28, 30. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.—Moreover: whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Rom. xi. 7. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. Eph. i. 5, 10. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.—That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him. 1. Thess v. 9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

[b] 2 Thess. ii. 13, 14. God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 2 Cor. iii. 3, 6. *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.—Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. James i. 18. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. 1 Cor. ii. 12. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

[c] Rom. viii. 2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 2 Tim. i. 9, 10. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. See Eph. ii. 1-10.

[d] Acts xxvi. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. 1 Cor. ii. 10, 12. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.—Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Eph. i. 17, 18. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and

giving unto them an heart of flesh;[e] renewing their wills, and by his almighty power determining them to that which is good;[f] and effectually drawing them to Jesus Christ,[g] yet so as they come most freely, being made willing by his grace.[h]

II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man,[i] who is altogether passive therein, until, being quickened and

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revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. 2 Cor. iv. 6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

[e] Ezek. xxxvi. 26. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

[f] Ezek. xi. 19. And I will give them one heart, and I will put a new spirit within you. Deut. xxx. 6. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. See Ezek. xxxvi. 27. John iii. 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. Gal. vi. 15. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. 1 Pet. i. 23. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

[g] John vi. 44, 45. No man can come to me, except the Father which hath sent me draw him.—Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

[h] Psa. cx. 3. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. John vi. 37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. Matt. xi. 28. Come unto me, all *ye* that labor and are heavy laden, and I will give you rest. Rev. xxii. 17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

II. [i] 2 Tim. i. 9. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Tit. iii. 4, 5. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Rom. ix. 11. (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.)

renewed by the Holy Spirit,[k] he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.[l]

III. *Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit,[m] who worketh when, and where, and how he pleaseth.[n] So also are all other elect persons, who are incapable of being outwardly called by the ministry of the Word.[o]

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[k] 1 Cor. ii. 14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them,* because they are spiritually discerned. Rom. viii. 7-9. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. Eph. ii. 5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)

[l] John vi. 37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. Ezek. xxxvi. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them.* John v. 25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

III. [m] Gen. xvii. 7. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. Psa. cv. 8-10. He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations. Which *covenant* he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant. Ezek. xvi. 20, 21. Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. *Is this* of thy whoredoms a small matter, That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them? Luke xviii, 15, 16. And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it,* they rebuked them. But Jesus called them *unto him,* and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Acts ii. 39. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. Gal. iii. 29. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise. See Acts xvi. 15, 31-33; 1 Cor. i. 16; John iii. 6.

[n] John iii. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

[o] John xvi. 7, 8. For if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. 1 John v. 12. He that hath the Son hath life; *and* he that hath not the

*See Declaratory Statement, p. 127.

IV. Others, not elected, although they may be called by the ministry of the Word,[p] and may have some common operations of the Spirit,[q] yet they never truly come to Christ, and therefore cannot be saved:[r] much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess;[s] and to assert and maintain that they may is very pernicious, and to be detested.[t]

Son of God hath not life. Acts iv. 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

IV. [p] Matt. xiii. 14, 15. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. Acts xxviii. 24. And some believed the things which were spoken, and some believed not. Matt. xxii. 14. For many are called, but few *are* chosen.

[q] Matt. xiii. 20, 21. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. Matt. vii. 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Heb. vi. 4, 5. For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come.

[r] John vi. 64-66. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that *time* many of his disciples went back, and walked no more with him. John viii. 24. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

[s] Acts iv. 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. John xiv. 6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. John xvii. 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. Eph. ii. 12, 13. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ.

[t] 2 John 10, 11. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: For he that

CHAPTER XI.

OF JUSTIFICATION.

I. THOSE whom God effectually calleth, he also freely justifieth:[a] not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for any thing wrought in them, or done by them, but for Christ's sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them,[b] they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.[c]

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biddeth him God speed, is partaker of his evil deeds. Gal. i. 8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 1 Cor. xvi. 22. If any man love not the Lord Jesus Christ, let him be Anathema.

I. [a] Rom. viii. 30. Whom he called, them he also justified. Rom. iii. 24. Being justified freely by his grace through the redemption that is in Christ Jesus.

[b] Rom. iii. 22, 24, 25, 27, 28. Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.—Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.—Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. See Rom. iv. 5-8. 2 Cor. v. 19, 21. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.—For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him. Tit. iii. 5, 7. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.—That being justified by his grace, we should be made heirs according to the hope of eternal life. Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Jer. xxiii. 6. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. See 1 Cor. i. 30, 31; Rom. v. 17, 19.

[c] John i. 12. But as many as received him, to them he gave power to become the sons of God, *even* to them that believe on his name. John vi. 44, 45. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification;[d] yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.[e]

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf.[f] Yet, inasmuch as he was given by the Father for them;[g] and his obedience and satisfac-

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that hath heard, and hath learned of the Father, cometh unto me. Acts x. 43, 44. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. See Acts xiii. 38, 39. Phil. i. 29. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Phil. iii. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Eph. ii. 8. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God.

II. [d] John iii. 16, 18, 36. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Rom. iii. 28. Therefore we conclude that a man is justified by faith without the deeds of the law. Rom. v. 1. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.

[e] James ii. 17, 22, 26. Even so faith, if it hath not works, is dead, being alone.—Seest thou how faith wrought with his works, and by works was faith made perfect?—For as the body without the spirit is dead, so faith without works is dead also. Gal. v. 6. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

III. [f] Rom. v. 8, 9, 18. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him.—Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. 1 Tim. ii. 5, 6. For *there is* one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. Heb. x. 10, 14. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.—For by one offering he hath perfected for ever them that are sanctified. See Isa. liii.

[g] Rom. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

tion accepted in their stead;[h] and, both, freely, not for any thing in them, their justification is only of free grace;[i] that both the exact justice, and rich grace of God, might be glorified in the justification of sinners.[k]

IV. God did, from all eternity, decree to justify all the elect;[l] and Christ did, in the fullness of time, die for their sins, and rise again for their justification:[m] nevertheless they are not justified, until the Holy Spirit doth, in due time, actually apply Christ unto them.[n]

V. God doth continue to forgive the sins of those that are justified:[o] and although they can never fall from the

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[h] 2 Cor. v. 21. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him. Matt. iii. 17. And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Eph. v. 2. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

[i] Rom. iii. 24. Being justified freely by his grace through the redemption that is in Christ Jesus. Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

[k] Rom. iii. 26. To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Eph. ii. 7. That in the ages to come he might show the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

IV. [l] Gal. iii. 8. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. 1 Pet. i. 2, 19, 20. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.—But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. See Rom. viii. 30.

[m] Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. 1 Tim. ii. 6. Who gave himself a ransom for all, to be testified in due time. Rom. iv. 25. Who was delivered for our offences, and was raised again for our justification. 1 Pet. i. 21. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

[n] Col. i. 21, 22. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight. Tit. iii. 4-7. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.

V. [o] Matt. vi. 12. And forgive us our debts, as we forgive our debtors. 1 John i. 7, 9. But if we walk in the light, as he is in the light, state of justification,[p] yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.[q]

VI. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.[r]

CHAPTER XII.

OF ADOPTION.

I. ALL those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the

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we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. 1 John ii. 1, 2. If any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

[p] Luke xxii. 32. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. John x. 28. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. Heb. x. 14. For by one offering he hath perfected for ever them that are sanctified. See proofs under Chapter xvii.

[q] Psa. lxxxix. 31-33. If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. Psa. xxxii. 5. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Matt. xxvi. 75. And Peter remembered the word of Jesus.—And he went out, and wept bitterly. See Psa. li. and 1 Cor. xi. 30, 32.

VI. [r] Gal. iii. 9, 13, 14. So then they which be of faith are blessed with faithful Abraham.—Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Rom. iv. 22-24. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.

grace of adoption:[a] by which they are taken into the number, and enjoy the liberties and privileges of the children of God;[b] have his name put upon them;[c] receive the Spirit of adoption;[d] have access to the throne of grace with boldness;[e] are enabled to cry Abba, Father;[f] are pitied,[g] protected,[h] provided for,[i] and chastened by him as by a father;[k] yet never cast off,[l] but sealed to

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I. [a] Eph. i. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Gal. iv. 4, 5. God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.

[b] Rom. viii. 17. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name.

[c] Jer. xiv. 9. Yet thou, O LORD, *art* in the midst of us, and we are called by thy name; leave us not. 2 Cor. vi. 18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Rev. iii. 12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

[d] Rom. viii. 15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

[e] Eph. iii. 12. In whom we have boldness and access with confidence by the faith of him. Heb. iv. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

[f] Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

[g] Psa. ciii. 13. Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him.

[h] Prov. xiv. 26. In the fear of the LORD *is* strong confidence: and his children shall have a place of refuge.

[i] Matt. vi. 30, 32. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?—For your heavenly Father knoweth that ye have need of all these things. 1 Pet. v. 7. Casting all your care upon him; for he careth for you.

[k] Heb. xii. 6. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

[l] Lam. iii. 31, 32. For the Lord will not cast off for ever: But though he cause grief, yet will he have compassion according to the multitude of his mercies.

the day of redemption,[m] and inherit the promises,[n] as heirs of everlasting salvation.[o]

CHAPTER XIII.

OF SANCTIFICATION.

I. THEY who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection,[a] by his Word and Spirit dwelling in them:[b] the dominion of the whole body of sin is destroyed,[c] and the several lusts thereof are more and more weakened and mortified;[d] and they more and more quickened and strengthened, in all saving graces,[e] to the practice of true holiness, without which no man shall see the Lord.[f]

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[m] Eph. iv. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

[n] Heb. vi. 12. That ye be not slothful, but followers of them who through faith and patience inherit the promises.

[o] 1 Pet. i. 3, 4. Blessed *be* the God and the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Heb. i. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

I. [a] 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Acts xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Phil. iii. 10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. Rom. vi. 5, 6. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

[b] John xvii. 17, 19. Sanctify them through thy truth: thy word is truth.—And for their sakes I sanctify myself, that they also might be sanctified through the truth. Eph. v. 26. That he might sanctify and cleanse it with the washing of water by the word. 2 Thess. ii. 13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

[c] Rom. vi. 6, 14. Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.—For sin shall not have dominion over you: for ye are not under the law, but under grace.

II. This sanctification is throughout in the whole man,[g] yet imperfect in this life: there abideth still some remnants of corruption in every part,[h] whence ariseth a continual and irreconcilable war, the flesh lusting against the spirit, and the spirit against the flesh.[i]

III. In which war, although the remaining corruption for a time may much prevail,[k] yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome:[l] and so the saints grow in grace,[m] perfecting holiness in the fear of God.[n]

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[d] Gal. v. 24. And they that are Christ's have crucified the flesh, with the affections and lusts. Rom. viii. 13. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

[e] Col. i. 10. 11. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness. Eph. iii. 16-19. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with the all fulness of God.

[f] 2 Cor. vii. 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit. Col. i. 28. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. Col. iv. 12. Always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. Heb. xii. 14. Follow peace with all *men*, and holiness, without which no man shall see the Lord.

II. [g] 1 Thess. v. 23. And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

[h] 1 John i. 10. If we say that we have not sinned, we make him a liar, and his word is not in us. Phil. iii. 12. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend for that which also I am apprehended of Christ Jesus.

[i] Gal. v. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 1 Pet. ii. 11. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

III. [k] Rom. vii. 23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

CHAPTER XIV.

OF SAVING FAITH.

I. THE grace of faith, whereby the elect are enabled to believe to the saving of their souls,[a] is the work of the Spirit of Christ in their hearts;[b] and is ordinarily wrought by the ministry of the Word:[c] by which also, and by the administration of the Sacraments, and prayer, it is increased and strengthened.[d]

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[l] Rom. vi. 14. For sin shall not have dominion over you: for ye are not under the law, but under grace. 1 John v. 4. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. Eph. iv. 15, 16. But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

[m] 2 Pet. iii. 18. But grow in grace and *in* the knowledge of our Lord and Saviour Jesus Christ. 2 Cor. iii. 18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

[n] 2 Cor. vii. 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

I. [a] Heb. x. 39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

[b] Cor. iv. 13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak. Eph. i. 17-20. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*. Eph. ii. 8. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God. See proofs under Chapter xi.

[c] Matt. xxviii. 19, 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen. Rom. x. 14, 17. How shall they believe in him of whom they have not

II. By this faith, a Christian believeth to be true, whatsoever is revealed in the Word, for the authority of God himself speaking therein:[e] and acteth differently, upon that which each particular passage thereof containeth; yielding obedience to the commands,[f] trembling at the

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heard? and how shall they hear without a preacher?—So then faith *cometh* by hearing, and hearing by the word of God. 1 Cor. i. 21. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

[d] 1 Pet. ii. 2. As newborn babes, desire the sincere milk of the word, that ye may grow thereby. Rom. i. 16, 17. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. Luke xxii. 19. And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. John vi. 54-56. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righeousness might be imputed unto them also. Luke xvii. 5. And the apostles said unto the Lord, Increase our faith. Luke xxii. 32. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. See Acts xx. 32.

II. [e] John iv. 42. And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world. 1 Thess. ii. 13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 1 John v. 10. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. Acts xxiv. 14. Believing all things which are written in the law and in the prophets.

[f] Matt. xxii. 37-40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Rom. xvi. 26. But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

threatenings,[g] and embracing the promises of God for this life, and that which is to come.[h] But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.[i]

III. This faith is different in degrees, weak or strong;[k] may be often and many ways assailed and weakened, but gets the victory;[l] growing up in many to the attainment of a full assurance through Christ,[m] who is both the author and finisher of our faith.[n]

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[g] Isa. lxvi. 2. To this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word.

[h] Heb. xi. 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. 1 Tim. iv. 8. But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

[i] John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name. Acts xvi. 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Gal. ii. 20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Acts xv. 11. But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

[k] Rom. iv. 19, 20. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. Matt. vi. 30. *Shall he* not much more *clothe* you, O ye of little faith? Matt. viii. 10. When Jesus heard *it* he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

[l] Eph. vi. 16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 1 John v. 4. 5. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God.

[m] Heb. vi. 11, 12. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises. Heb. x. 22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. See proofs under Chapter xviii.

[n] Heb. xii. 2. Looking unto Jesus the author and finisher of *our* faith.

CHAPTER XV.

OF REPENTANCE UNTO LIFE.

I. REPENTANCE unto life is an evangelical grace,[a] the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.[b]

II. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for and hates his sins, as to turn from them all unto God,[c] purposing and endeavoring to walk with him in all the ways of his commandments.[d]

I. [a] Acts xi. 18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. See Zech. xii. 10.

[b] Luke xxiv. 47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Mark i. 15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Acts xx. 21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

II. [c] Ezek. xviii. 30, 31. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? Ezek. xxxvi. 31. Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Psa. li. 4. Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest. Jer. xxxi. 18, 19. I have surely heard Ephraim bemoaning himself *thus*, Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* turn thou me, and I shall be turned; for thou *art* the LORD my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. 2 Cor. vii. 11. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter. See Joel ii. 12, 13; Amos v. 15; Psa. cxix. 128.

[d] Psa. cxix. 6, 59, 106. Then shall I not be ashamed, when I have respect unto all thy commandments.—I thought on my ways, and turned my feet unto thy testimonies.—I have sworn, and I will perform *it*, that I will keep thy righteous judgments. Matt. xxi. 28, 29. But what think ye? A *certain* man had two sons; and he came to the first, and said,

III. Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof,[e] which is the act of God's free grace in Christ;[f] yet is it of such necessity to all sinners, that none may expect pardon without it.[g]

IV. As there is no sin so small but it deserves damnation;[h] so there is no sin so great, that it can bring damnation upon those who truly repent.[i]

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavor to repent of his particular sins, particularly.[k]

Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. Luke i. 6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

III. [e] Ezek. xxxvi. 31, 32. Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Ezek. xvi. 63. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

[f] Hos. xiv. 2, 4. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips.—I will heal their backsliding, I will love them freely: for mine anger is turned away from him. Rom. iii. 24. Being justified freely by his grace through the redemption that is in Christ Jesus. Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

[g] Luke xiii. 3, 5. I tell you, Nay: but, except ye repent, ye shall all likewise perish. Acts xvii. 30, 31. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

IV. [h] Rom. vi. 23. For the wages of sin *is* death. Matt. xii. 36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

[i] Isa. lv. 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. Rom. viii. 1. *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Isa. i. 18. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

V. [k] Psa. xix. 13. Keep back thy servant also from presumptuous *sins;* let them not have dominion over me: then shall I be upright and

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof;[l] upon which, and the forsaking of them, he shall find mercy:[m] so he that scandalizeth his brother, or the Church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended;[n] who are thereupon to be reconciled to him, and in love to receive him.[o]

CHAPTER XVI.

OF GOOD WORKS.

I. Good works are only such as God hath commanded in his holy Word,[a] and not such as, without the warrant

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I shall be innocent from the great transgression. Luke xix. 8. And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold. 1 Tim. i. 13, 15. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.—This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

VI. [l] Psa. xxxii. 5, 6. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. See Psa. li.

[m] Prov. xxviii. 13. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy. 1 John i. 9. If we confess our sins, he is faithful and just to forgive us *our* sins.

[n] James v. 16. Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Luke xvii. 3, 4. Take heed to yourselves: If thy brother trespass against thee, rebuke him: and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. Josh. vii. 19. And Joshua said unto Achan, My son, give I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide *it* not from me. See Psa. li.

[o] 2 Cor. ii. 8. Wherefore I beseech you that ye would confirm *your* love toward him. See Gal. vi. 1, 2.

I. [a] Micah vi. 8. He hath showed thee, O man, what *is* good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Rom. xii. 2. And be not conformed thereof, are devised by men out of blind zeal, or upon any pretence of good intention.[b]

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith:[c] and by them believers manifest their thankfulness,[d] strengthen their assurance,[e] edify their breth-

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to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God. Heb. xiii. 21. Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

[b] Matt. xv. 9. But in vain they do worship me, teaching *for* doctrines the commandments of men. Isa. xxix. 13. Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. 1 Pet. i. 18. Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers. John xvi. 2. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God a service. Rom. x. 2. For I bear them record that they have a zeal of God, but not according to knowledge. 1 Sam. xv. 22. And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice *and* to hearken than the fat of rams. Deut. x. 12, 13. And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? Col. ii. 16, 17, 20-23. Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath *days:* Which are a shadow of things to come; but the body *is* of Christ.—Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh.

II. [c] James ii. 18, 22. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.—Seest thou how faith wrought with his works, and by works was faith made perfect?

[d] Psa. cxvi. 12, 13. What shall I render unto the LORD *for* all his benefits toward me? I will take the cup of salvation, and call upon the name of the LORD. 1 Pet. ii. 9. But ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.

[e] 1 John ii. 3, 5. And hereby we do know that we know him, if we keep his commandments.—But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 2 Pet. i. 5-10. And besides this, giving all diligence, add to your faith virtue;

ren,[f] adorn the profession of the gospel,[g] stop the mouths of the adversaries,[h] and glorify God,[i] whose workmanship they are, created in Christ Jesus thereunto;[k] that, having their fruit unto holiness, they may have the end, eternal life.[l]

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ.[m] And that

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and to virtue knowledge; and to knowledge, temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our LORD Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

[f] 2 Cor. ix. 2. For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Matt. v. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. 1 Tim. iv. 12. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

[g] Tit. ii. 5, 9-12. *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. —*Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things;* not answering again; Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. 1 Tim. vi. 1. Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and *his* doctrine be not blasphemed.

[h] 1 Pet. ii. 15. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.

[i] 1 Pet. ii. 12. Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works which they shall behold, glorify God in the day of visitation. Phil. i. 11. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. John xv. 8. Herein is my Father glorified, that ye bear much fruit.

[k] Eph. ii. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

[l] Rom. vi. 22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

III. [m] John xv. 4-6. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches. He that abideth they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure:[n] yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.[o]

IV. They who, in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate and to do more than God requires, that they fall short of much which in duty they are bound to do.[p]

V. We cannot, by our best works, merit pardon of sin, or eternal life, at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God,

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in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him? See Ezek. xxxvi. 26, 27.

[n] Phil. ii. 13. For it is God which worketh in you both to will and to do of *his* good pleasure. Phil. iv. 13. I can do all things through Christ which strengtheneth me. 2 Cor. iii. 5. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God. Eph. iii. 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

[o] Phil. ii. 12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. Heb. vi. 11, 12. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises. Isa. lxiv. 7. And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. See 2 Pet. i. 3, 5, 10, 11; 2 Tim. i. 6; Acts xxvi. 6, 7; Jude 20, 21.

IV. [p] Luke xvii. 10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. Gal. v. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

whom by them we can neither profit, nor satisfy for the debt of our former sins;[q] but, when we have done all we can, we have done but our duty, and are unprofitable servants;[r] and because, as they are good, they proceed from his Spirit;[s] and, as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.[t]

VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him,[u] not as though they were in this life wholly unblamable and unreprovable in God's sight;[w] but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.[x]

V. [q] Rom. iii. 20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. Rom. iv. 2, 4, 6. For if Abraham were justified by works, he hath *whereof* to glory; but not before God.—Now to him that worketh is the reward not reckoned of grace, but of debt.—Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. Eph. ii. 8, 9. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast. See Tit. iii. 5-7; Rom. viii. 18, 22-24.

[r] Luke xvii. 10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

[s] Gal. v. 22, 23. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance.

[t] Isa. lxiv. 6. But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. Psa cxliii. 2. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. Psa. cxxx. 3. If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? See Gal. v. 17, and Rom. vii. 15, 18.

VI. [u] Eph. i. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 1 Pet. ii. 5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

[w] Psa. cxliii. 2. And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

[x] 2 Cor. viii. 12. For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not. Heb. vi. 10. For God *is* not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. Matt. xxv. 21, 23. His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over

VII. Works done by unregenerate men, although for the matter of them they may be things which God commands, and in themselves praiseworthy and useful, and although the neglect of such things is sinful and displeasing unto God;[y] yet, because they proceed not from a heart purified by faith;[z] nor are done in a right manner, according to His Word;[a] nor to a right end, the glory of God;[b] they come short of what God requires, and do not make any man meet to receive the grace of God.[c]

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a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. See Heb. xiii. 20, 21.

VII. [y] 2 Kings x. 30, 31. And the LORD said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* shall sit on the throne of Israel. But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin. See 1 Kings xxi. 29. Phil. i. 15, 16, 18. Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds.—What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice.

[z] Heb. xi. 4, 6. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.—But without faith *it is* impossible to please *him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. See Gen. iv. 3-5.

[a] Mark x. 20, 21. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. 1 Cor. xiii. 3. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. Isa. i. 12. When ye come to appear before me, who hath required this at your hand, to tread my courts?

[b] Matt. vi. 2, 5, 16. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.—And when thou prayest, thou shalt not be as the hypocrites *are;* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.—Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

[c] Hag. ii. 14. So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean. Amos v. 21, 22. I hate, I despise your feast days,

CHAPTER XVII.

OF THE PERSEVERANCE OF THE SAINTS.

I. THEY whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.[a]

II. This perseverance of the saints depends, not upon their own free-will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father;[b] upon the efficacy of the merit and intercession of Jesus Christ;[c] the abiding of the

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and I will not smell in your solemn assemblies. Though ye offer me burnt offerings, and your meat offerings, I will not accept *them;* neither will I regard the peace offerings of your fat beasts. Mark vii. 6, 7. He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with *their* lips, but their heart is far from me. Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. See Hos. i. 4.

I. [a]Phil. i. 6. Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ. John x. 28, 29. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. 1 Pet. i. 5, 9. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.—Receiving the end of your faith, *even* the salvation of *your* souls. See 1 John iii. 9.

II. [b]2 Tim. ii. 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. Jer. xxxi. 3. The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

[c]John xvii. 11, 24. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are.*—Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Luke xxii. 32. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. Rom. viii. 33, 34, 38, 39. Who shall lay anything to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who

Spirit and of the seed of God within them;[d] and the nature of the covenant of grace:[e] from all which ariseth also the certainty and infallibility thereof.[f]

III. Nevertheless they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins;[g] and for a time continue therein:[h] whereby they incur God's displeasure,[i]

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also maketh intercession for us.—For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

[d] John xiv. 16, 17. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 1 John ii. 27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 1 John iii. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

[e] Jer. xxxii. 40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. See Heb. viii. 10-12.

[f] 2 Thess. iii. 3. But the Lord is faithful, who shall stablish you, and keep *you* from evil. 1 John ii. 19. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us. John x. 28. They shall never perish. See 1 Thess. v. 23, 24.

III. [g] Psa. li. 14. Deliver me from bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness. Matt. xxvi. 70, 72, 74. But he denied before *them* all, saying, I know not what thou sayest.—And again he denied with an oath, I do not know the man.—Then began he to curse and to swear, *saying*, I know not the man.

[h] 2 Sam. xii. 9, 13. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.—And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

[i] Isa. lxiv. 7, 9. For thou hast hid thy face from us, and hast consumed us, because of our iniquities.—Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people. 2 Sam. xi. 27. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

and grieve his Holy Spirit;[k] come to be deprived of some measure of their graces and comforts;[l] have their hearts hardened,[m] and their consciences wounded;[n] hurt and scandalize others,[o] and bring temporal judgments upon themselves.[p]

CHAPTER XVIII.

OF THE ASSURANCE OF GRACE AND SALVATION.

I. ALTHOUGH hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and estate of salvation;[a] which hope of theirs shall perish:[b] yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace,[c] and may rejoice in the hope of the glory of God; which hope shall never make them ashamed.[d]

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[k] Eph. iv. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

[l] Psa. li. 8, 10, 12. Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.—Create in me a clean heart, O God; and renew a right spirit within me.—Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit. Rev. ii. 4. Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

[m] Isa. lxiii. 17. O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. Mark vi. 52. For they considered not the miracle of the loaves: for their heart was hardened.

[n] Psa. xxxii. 3, 4. When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Psa. li. 8. Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

[o] 2 Sam. xii. 14. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die.

[p] Psa. lxxxix. 31, 32. If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. 1 Cor. xi. 32. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

I. [a] Deut. xxix. 19. And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst. Micah iii. 11. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, *Is* not the LORD among us? none evil can come upon us. John viii. 41. Ye do the deeds of your father. Then said they to him, We be not born of fornication: we have one Father, *even* God.

[b] Matt. vii. 22, 23. Many will say to me in that day, Lord, Lord, have

II. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope;[e] but an infallible assurance of faith, founded upon the divine truth of the promises of salvation,[f] the inward evidence of those graces unto which these promises are made,[g] the testimony of the Spirit of adoption witnessing with our

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we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.

[c] 1 John ii. 3. And hereby we do know that we know him, if we keep his commandments. 1 John v. 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. See 1 John iii. 14, 18, 19, 21, 24.

[d] Rom. v. 2, 5. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.—And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. 2 Tim. iv. 7, 8. I have fought a good fight, I have finished *my* course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

II. [e] Heb. vi. 11, 19. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end.—Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.

[f] Heb. vi. 17, 18. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

[g] 2 Pet. i. 4, 5, 10, 11. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith, virtue; and to virtue knowledge.—Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 1 John iii. 14. We know that we have passed from death unto life, because we love the brethren. See 1 John i. 3; 2 Cor. i. 12.

spirits that we are the children of God:[h] which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.[i]

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it:[k] yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto.[l] And therefore it is the duty of every one to give all diligence to make his calling and election sure;[m] that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance:[n] so far is it from inclining men to looseness.[o]

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[h] Rom. viii. 15, 16. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.

[i] Eph. i. 13, 14. In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Eph. iv. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. 2 Cor. i. 21, 22. Now he which stablisheth us with you in Christ, and hath anointed us, *is* God; Who hath also sealed us, and given the earnest of the Spirit in our hearts.

III. [k] 1 John v. 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. See Psa. lxxxviii. Psa, lxxvii. 1-12.

[l] 1 Cor. ii. 12. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. 1 John iv. 13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. Heb. vi. 11, 12. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises. See Eph. iii. 17-19.

[m] 2 Pet. i. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted: as, by negligence in preserving of it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light:[p] yet are they never utterly destitute of that

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[n] Rom. v. 1, 2, 5. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.—And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Rom. xiv. 17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Rom. xv. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Psa. cxix. 32. I will run the way of thy commandments, when thou shalt enlarge my heart. See Psa. iv. 6, 7; Eph. i. 3, 4.

[o] Rom. vi. 1, 2. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Tit. ii. 11, 12, 14. For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 2 Cor. vii. 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Rom. viii. 1, 12. There *is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit.—Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 1 John iii, 2, 3. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. 1 John i. 6, 7. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

IV. [p] Psa. li. 8, 12, 14. Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.—Restore unto me the joy of thy salvation; and uphold me *with thy* free Spirit.—Deliver me from bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness. Eph. iv. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. See Psa. lxxvii. 1-10. Psa. xxxi. 22. For I said in my haste, I am cut off seed of God, and life of faith; that love of Christ and the brethren; that sincerity of heart and conscience of duty; out of which, by the operation of the Spirit, this assurance may in due time be revived,[q] and by the which, in the mean time, they are supported from utter despair.[r]

CHAPTER XIX.

OF THE LAW OF GOD.

I. God gave to Adam a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.[a]

II. This law, after his fall, continued to be a perfect rule of righteousness, and, as such, was delivered by God

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from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

[q] 1 John iii. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. Luke xxii. 32. But I have prayed for thee, that thy faith fail not. See Psa. lxxiii. 15.

[r] Micah vii. 7-9. Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord *shall be* a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, *and* I shall behold his righteousness. Jer. xxxii. 40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. See Isa. liv. 7-10; 2 Cor. iv. 8-10. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

I. [a] Gen. i. 26. And God said, Let us make man in our image, after our likeness. Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Eph. iv. 24. And that ye put on the new man, which after God is created in righteousness and true holiness. Rom. ii. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another. Rom. x. 5. For Moses describeth the righteousness which is of the law, That the man which doeth those things upon mount Sinai in ten commandments, and written in two tables;[b] the first four commandments containing our duty towards God, and the other six our duty to man.[c]

III. Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a Church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;[d] and partly holding forth divers instructions of moral duties.[e] All which ceremonial laws are now abrogated under the New Testament.[f]

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shall live by them. Rom. v. 12, 19. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. See Gal. iii. 10, 12.

II. [b]James i. 25. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. James ii. 8, 10. If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well.—For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. Rom. iii. 19. Now we know that what things soever the law saith, it saith to them who are under the law. Deut. v. 32. Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left. Deut. x. 4. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. See Ex. xxxiv. 1; Rom. viii. 8, 9.

[c]Matt. xxii. 37-40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. See Ex. xx. 3-18.

III. [d]Heb. x. 1. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. Gal. iv. 1-3. Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world. Col. ii. 17. Which are a shadow of things to come; but the body *is* of Christ. See Heb. ix.

[e]Ex. xii. 14. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. 1 Cor. v. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. 2 Cor. vi. 17. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you.

[f]Col. ii. 14, 16, 17. Blotting out the handwriting of ordinances that

IV. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other, now, further than the general equity thereof may require.[g]

V. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof;[h] and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it.[i] Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation.[k]

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was against us, which was contrary to us, and took it out of the way nailing it to his cross.—Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days:* Which are a shadow of things to come; but the body *is* of Christ. Eph. ii. 15, 16. Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

IV. [g] See Ex. xxi.; xxii. 1-29. Gen. xlix. 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be.* Matt. v. 38, 39. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil. See 1 Cor. ix. 8-10.

V. [h] 1 John ii. 3, 4, 7. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.—Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. Rom. iii. 31. Do we then make void the law through faith? God forbid: yea, we establish the law. Rom. vi. 15. What then? shall we sin, because we are not under the law, but under grace? God forbid.

[i] James ii. 8, 10, 11. If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well.—For whosoever shall keep the whole law, and yet offend in one *point,* he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. Rom. iii. 19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

[k] Matt. v. 18, 19. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them,* the same shall be called great in the kingdom of heaven. Rom. iii. 31. Do we then make void the law through faith? God forbid: yea, we establish the law.

VI. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned;[l] yet is it of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly;[m] discovering also the sinful pollutions of their nature, hearts, and lives;[n] so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin;[o] together with a clearer sight of the need they have of Christ, and the perfection of his obedience.[p] It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin;[q] and

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VI. [l] Rom. vi. 14. For sin shall not have dominion over you: for ye are not under the law, but under grace. Rom. viii. 1. *There is* therefore now no condemnation to them which are in Christ Jesus. Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree. See Gal. iv. 4, 5; Acts xiii. 39.

[m] Rom. vii. 12, 22, 25. Wherefore the law *is* holy, and the commandment holy, and just, and good.—For I delight in the law of God after the inward man.—I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. Psa. cxix. 5. O that my ways were directed to keep thy statutes! 1 Cor. vii. 19. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. See Gal. v. 14, 18-23.

[n] Rom. vii. 7. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Rom. iii. 20. For by the law *is* the knowledge of sin.

[o] James i. 23, 25. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass.—But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. Rom. vii. 9, 14, 24. For I was alive without the law once; but when the commandment came, sin revived, and I died.—For we know that the law is spiritual: but I am carnal, sold under sin.—O wretched man that I am! who shall deliver me from the body of this death?

[p] Gal. iii. 24. Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. Rom. viii. 3, 4. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom. vii. 24, 25. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

[q] James ii. 11. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art

the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law.[r] The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof,[s] although not as due to them by the law as a covenant of works:[t] so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.[u]

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become a transgressor of the law. Psa. cxix. 128. Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way.

[r] Ezra ix. 13, 14. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this; Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping? Psa. lxxxix. 30–34. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips.

[s] Psa. xxxvii. 11. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. Psa. xix. 11. Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward. See Lev. xxvi. 1-14; 2 Cor. vi. 16; Eph. vi. 2; Matt. v. 5.

[t] Gal. ii. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Luke xvii. 10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

[u] Rom. vi. 12, 14. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.—For sin shall not have dominion over you: for ye are not under the law, but under grace. Heb. xii. 28, 29. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. For our God *is* a consuming fire. 1 Pet. iii. 8-12. Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord *are* over the righteous, and his ears *are open*

VII. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it;[w] the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, requireth to be done.[x]

CHAPTER XX.

OF CHRISTIAN LIBERTY, AND LIBERTY OF CONSCIENCE.

I. THE liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law,[a] and in their being delivered from this present evil world, bondage to Satan, and dominion of sin,[b] from the evil of afflictions, the sting of death, the

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unto their prayers: but the face of the Lord *is* against them that do evil. Psa. xxxiv. 12-16. What man *is he that* desireth life, *and* loveth *many* days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry. The face of the LORD *is* against them that do evil, to cut off the remembrance of them from the earth.

VII. [w] Gal. iii. 21. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. See Tit. ii. 11-14.

[x] Ezek. xxxvi. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. Heb. viii. 10. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. See Jer. xxxi. 33.

I. [a] Tit. ii. 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 1 Thess. i. 10. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come. Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree. Rom. viii. 1. *There is* therefore now no condemnation to them which are in Christ Jesus.

[b] Gal. i. 4. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. Acts xxvi. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Rom. vi. 14. For sin shall not have dominion

victory of the grave, and everlasting damnation;[c] as also in their free access to God,[d] and their yielding obedience unto him, not out of slavish fear, but a child-like love, and a willing mind.[e] All which were common also to believers under the law:[f] but under the New Testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected;[g] and in greater boldness of access to the throne of grace,[h] and in fuller communi-

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over you: for ye are not under the law, but under grace. 1 John i. 7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

[c] Psa. cxix. 71. *It is* good for me that I have been afflicted; that I might learn thy statutes. Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. 1 Cor. xv. 54-57. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. See Rom. viii. 1.

[d] Rom. v. 1, 2. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Eph. ii. 18. For through him we both have access by one Spirit unto the Father. Eph. iii. 12. In whom we have boldness and access with confidence by the faith of him. Heb. x. 19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.

[e] Rom. viii. 14, 15. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. 1 John iv. 18. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

[f] Gal. iii. 9, 14. So then they which be of faith are blessed with faithful Abraham.—That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

[g] Gal. v. 1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Acts xv. 10. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

[h] Heb. iv. 14, 16. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.—Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. x. 19-22. Having therefore, brethren, boldness to enter into the holiest

cations of the free Spirit of God, than believers under the law did ordinarily partake of.[i]

II. God alone is lord of the conscience,[k] and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or beside it, in matters of faith or worship.[l] So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience;[m] and the

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by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

[i] John vii. 38, 39. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.) Rom. v. 5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. See 2 Cor. iii. 13, 17, 18.

II. [k] Rom. xiv. 4, 10. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.—But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. James iv. 12. There is one lawgiver, who is able to save and to destroy; who art thou that judgest another?

[l] Acts iv. 19. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. Acts v. 29. Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. Matt. xxviii. 8-10. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. See 1 Cor. vii. 23; 2 Cor. i. 24; Matt. xv. 9.

[m] Col. ii. 20, 22, 23. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,—(Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh. Gal. i. 10. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. Gal. ii. 4, 5. And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. Gal. iv. 9, 10. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto

requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.[n]

III. They who, upon pretence of Christian liberty, do practice any sin, or cherish any lust, do thereby destroy the end of Christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life.[o]

IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God.[p] And for their publishing of such

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ye desire again to be in bondage? Ye observe days, and months, and times, and years. Gal. v. 1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

[n] Rom. xiv. 23. And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin. Isa. viii. 20. To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them. Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. John iv. 22. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. Jer. viii. 9. The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them? 1 Pet. iii. 15. But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.

III. [o] Luke i. 74, 75. That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, In holiness and righteousness before him, all the days of our life. Rom. vi. 15. What then? shall we sin, because we are not under the law, but under grace? God forbid. Gal. v. 13. For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. 1 Pet. ii. 16. As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God. 2 Pet. iii. 15. And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you. See 2 Pet. ii. 19; John viii. 34.

IV. [p] 1 Pet. ii. 13. 14, 16. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evil-opinions, or maintaining of such practices, as are contrary to the light of nature; or to the known principles of Christianity, whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions or practices, as either, in their own nature, or, in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the Church: they may lawfully be called to account, and proceeded against by the censures of the Church.[q]

CHAPTER XXI.

OF RELIGIOUS WORSHIP AND THE SABBATH-DAY.

I. THE light of nature showeth that there is a God, who hath lordship and sovereignty over all; is good, and doeth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart, and

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doers, and for the praise of them that do well.—As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God. Heb. xiii. 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you. See Rom. xiii. 1-8.

[q] Matt. xviii. 15-17. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 2 Thess. iii. 14. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Tit. iii. 10. A man that is an heretic, after the first and second admonition, reject. 1 Cor. v. 11-13. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person. Rom. xvi. 17. Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 2 Thess. iii. 6. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

with all the soul, and with all the might.[a] But the acceptable way of worshiping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshiped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture.[b]

II. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone:[c] not to angels, saints, or any other creature:[d] and, since the fall, not

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I. [a] Rom. i. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse. Psa. cxix. 68. Thou *art* good, and doest good: teach me thy statutes. Jer. x. 7. Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee. Psa. xxxi. 23. O love the LORD, all ye his saints: *for* the LORD preserveth the faithful, and plentifully rewardeth the proud doer. Acts xiv. 17. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. See Psa. xviii. 3; Rom. x. 12; Psa. lxii. 8; Josh. xxiv. 14; Mark xii. 33.

[b] Deut. xii. 32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Matt. xv. 9. But in vain they do worship me, teaching *for* doctrines the commandments of men. Matt. iv. 9, 10. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. John iv. 23, 24. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth. Ex. xx. 4-6. Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; And showing mercy unto thousands of them that love me, and keep my commandments.

II. [c] John v. 23. That all *men* should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen. See Matt. iv. 10; Rev. v. 11-14.

[d] Col. ii. 18. Let no man beguile you of your reward in a voluntary humility and worshiping of angels. Rev. xix. 10. And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus:

without a Mediator; nor in the mediation of any other but of Christ alone.[e]

III. Prayer, with thanksgiving, being one special part of religious worship.[f] is by God required of all men;[g] and, that it may be accepted, it is to be made in the name of the Son,[h] by the help of his Spirit,[i] according to his will,[k] with understanding, reverence, humility, fervency, faith, love, and perseverance;[l] and, if vocal, in a known tongue.[m]

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worship God. Rom. 1. 25. Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen.

[e] John xiv. 6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 1 Tim. ii. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus. Eph. ii. 18. For through him we both have access by one Spirit unto the Father. Col. iii. 17. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

III. [f] Phil. iv. 6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 1 Tim. ii. 1. I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men. Col. iv. 2. Continue in prayer, and watch in the same with thanksgiving.

[g] Psa. lxv. 2. O thou that hearest prayer, unto thee shall all flesh come. Psa. lxvii. 3. Let the people praise thee, O God; let all the people praise thee. 1 Thess. v. 17, 18. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

[h] John xiv. 13, 14. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do *it*. 1 Pet. ii. 5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

[i] Rom. viii. 26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

[k] 1 John v. 14. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.

[l] Psa. xlvii. 7. For God *is* the king of all the earth: sing ye praises with understanding. Heb. xii. 28. Let us have grace, whereby we may serve God acceptably with reverence and godly fear. Gen. xviii. 27. I have taken upon me to speak unto the Lord, which *am but* dust and ashes. James v. 16. The effectual fervent prayer of a righteous man availeth much. Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. See James i. 6, 7; Mark xi. 24; Matt. vi. 12, 14, 15.

[m] 1 Cor. xiv. 14. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

IV. Prayer is to be made for things lawful,[n] and for all sorts of men living, or that shall live hereafter;[o] but not for the dead,[p] nor for those of whom it may be known that they have sinned the sin unto death.[q]

V. The reading of the Scriptures with godly fear;[r] the sound preaching,[s] and conscionable hearing of the Word, in obedience unto God, with understanding, faith, and reverence;[t] singing of psalms with grace in the heart;[u]

IV. [n] Matt. xxvi. 42. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

[o] 1 Tim. ii. 1, 2. I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. John xvii. 20. Neither pray I for these alone, but for them also which shall believe on me through their word. 2 Sam. vii. 29. Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken *it:* and with thy blessing let the house of thy servant be blessed for ever.

[p] 2 Sam. xii. 21-23. Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* GOD will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. Luke xvi. 25, 26. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

[q] 1 John v. 16. If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

V. [r] Acts xv. 21. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. Rev. i. 3. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

[s] 2 Tim. iv. 2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

[t] James i. 22. But be ye doers of the word, and not hearers only, deceiving your own selves. Acts x. 33. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. Heb. iv. 2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it.* See Matt. xiii. 19; Isa. lxvi. 2.

[u] Col. iii. 16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Eph. v. 19. Speak-

as, also, the due administration and worthy receiving of the Sacraments instituted by Christ; are all parts of the ordinary religious worship of God:[w] besides religious oaths,[x] and vows,[y] solemn fastings,[z] and thanksgivings upon special occasions;[a] which are, in their several times and seasons, to be used in an holy and religious manner.[b]

VI. Neither prayer, nor any other part of religious worship, is now, under the gospel, either tied unto, or made more acceptable by, any place in which it is performed, or towards which it is directed:[c] but God is to be worshiped every where[d] in spirit and in truth;[e] as in private

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ing to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. James v. 13. Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Acts xvi. 25. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

[w] Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Acts ii. 42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. See 1 Cor. xi. 23-29.

[x] Deut. vi. 13. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. Neh. x. 29. They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes.

[y] Eccl. v. 4, 5. When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed. Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

[z] Joel ii. 12. Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning. Matt. ix. 15. Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. See Matt. vi. 17, 18.

[a] See Psa. cvii.; Neh. xii. 31-43.

[b] Heb. xii. 28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.

VI. [c] John iv. 21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

[d] Mal. i. 11. From the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts. 1 Tim. ii. 8. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

[e] John iv. 23, 24. But the hour cometh, and now is, when the true

families[f] daily,[g] and in secret each one by himself;[h] so more solemnly in the public assemblies, which are not carelessly or willfully to be neglected or forsaken, when God, by his Word or providence, calleth thereunto.[i]

VII. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his Word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him:[k] which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed

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worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

[f] Jer. x. 25. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name. Job. i. 5. And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. 2 Sam. vi. 18, 20. And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts.—Then David returned to bless his household. Deut. vi. 6, 7. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

[g] Matt. vi. 11. Give us this day our daily bread. See Dan. vi. 10.

[h] Matt. vi. 6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. See Neh. i. 4-11.

[i] Isa. lvi. 7. Mine house shall be called an house of prayer for all people. Heb. x. 25. Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching. Prov. viii. 34. Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors. Acts. ii. 42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

VII. [k] Ex. xx. 8-11. Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. See Isa. lvi. 2, 4, 6.

into the first day of the week,[l] which in Scripture is called the Lord's Day,[m] and is to be continued to the end of the world, as the Christian Sabbath.[n]

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts, about their worldly employments and recreations;[o] but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.[p]

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[l] Gen. ii. 3. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. 1 Cor. xvi. 1, 2. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. Acts xx. 7. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

[m] Rev. i. 10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

[n] Matt. v. 17, 18. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. See Ex. xx. 8, 10.

VIII. [o] Ex. xvi. 23, 25, 26, 29. 30. And he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.—And Moses said, Eat that to day; for to day *is* the sabbath unto the LORD: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.—See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. Ex. xxxi. 15, 16. Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant. See Isa. lviii. 13; Neh. xiii. 15-22.

[p] Isa lviii. 13. If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words. See Matt. xii. 1-13.

CHAPTER XXII.

OF LAWFUL OATHS AND VOWS.

I. A LAWFUL oath is a part of religious worship,[a] wherein, upon just occasion, the person swearing, solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth or falsehood of what he sweareth.[b]

II. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence;[c] therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful and to be abhorred.[d] Yet as, in matters of weight and moment, an oath is warranted by the Word of God, under the New Testament, as well as under the Old;[e] so a lawful oath, being imposed by lawful authority, in such matters, ought to be taken.[f]

I. [a] Deut. x. 20. Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

[b] Ex. xx. 7. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. Lev. xix. 12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD. 2 Cor. i. 23. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. 2 Chron. vi. 22, 23. If a man sin against his neighbor, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

II. [c] Deut. vi. 13. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

[d] Jer. v. 7. How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods. Matt. v. 34, 37. But I say unto you, Swear not at all; neither by heaven; for it is God's throne.—But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. James v. 12. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation. See Ex. xx. 7.

[e] Heb. vi. 16. For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife. Isa. lxv. 16. That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth. See 2 Cor. i. 23.

[f] 1 Kings viii. 31. If any man trespass against his neighbor, and an oath be laid upon him to cause him to swear, and the oath come before

III. Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth.[g] Neither may any man bind himself by oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform.[h]

IV. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.[k] It cannot oblige to sin; but in any thing not sinful, being taken, it binds to performance, although to a man's own hurt;[l] nor is it to be violated, although made to heretics or infidels.[m]

V. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.[n]

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thine altar in this house. Ezra x. 5. Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

III. [g] Jer. iv. 2. And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory. See Ex. xx. 7.

[h] Gen. xxiv. 2, 3, 9. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell.—And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

Neh. v. 12. Then I called the priests, and took an oath of them, that they should do according to this promise. See Ex. xxii. 7-11.

IV. [k] Psa. xxiv. 4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. See Jer. iv. 2; Ex. xx. 7.

[l] Psa. xv. 4. In whose eyes a vile person is contemned; but he honoreth them that fear the LORD. *He that* sweareth to *his own* hurt, and changeth not.

[m] Ezek. xvii. 16, 18. *As* I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die.—Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape. See Josh. ix. 18, 19; 2 Sam. xxi. 1.

V. [n] Isa. xix. 21. And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform *it*. Eccl. v. 4-6. When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed. Better *is*

VI. It is not to be made to any creature, but to God alone:[o] and, that it may be accepted, it is to be made voluntarily; out of faith and conscience of duty; in way of thankfulness for mercy received; or for obtaining of what we want: whereby we more strictly bind ourselves to necessary duties; or to other things, so far and so long as they may fitly conduce thereunto.[p]

VII. No man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God.[q] In which respects, popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.[r]

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it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? Psa. lxvi. 13, 14. I will pay thee my vows, Which my lips have uttered, and my mouth hath spoken, when I was in trouble. See Psa. lxi. 8.

VI. [o] Psa. lxxvi. 11. Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared. See Jer. xliv. 25, 26.

[p] Deut. xxiii. 21, 23. When thou shall vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.—That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth. Psa. l. 14. Offer unto God thanksgiving; and pay thy vows unto the Most High. See 1 Sam. i. 11; Psa. cxxxii. 2-5.

VII. [q] Acts xxiii. 12. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. Mark vi. 26. And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

[r] 1 Cor. vii. 2, 9. Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.—But if they cannot contain, let them marry: for it is better to marry than to burn. Eph. iv. 28. Let him that stole steal no more: but rather let him labor, working with *his* hands the thing which is good, that he may have to give to him that needeth. 1 Thess. iv. 11, 12. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing. 1 Cor. vii. 23. Ye are bought with a price; be not ye the servants of men.

CHAPTER XXIII.

OF THE CIVIL MAGISTRATE.

I. GOD, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good: and, to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evil doers.[a]

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto:[b] in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth;[c] so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions.[d]

I. [a] Rom. xiii. 1-4. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. 1 Pet. ii. 13, 14. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

II. [b] Prov. viii. 15, 16. By me kings reign, and princes decree justice. By me princes rule, and nobles, *even* all the judges of the earth. See Rom. xiii. 1-4.

[c] Psa. lxxxii. 3, 4. Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid *them* out of the hand of the wicked. 2 Sam. xxiii. 3. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God. See 1 Pet. ii. 13; Psa. ci.

[d] Luke iii. 14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages. Matt. viii. 9, 10. For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. Rom. xiii. 4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

III. Civil magistrates may not assume to themselves the administration of the Word and Sacraments;[e] or the power of the keys of the kingdom of heaven;[f] or, in the least, interfere in matters of faith.[g] Yet, as nursing fathers, it is the duty of civil magistrates to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger.[h] And, as Jesus Christ hath appointed a regular government and discipline in his Church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of *any* denomination of Christians, according to their own profession and belief.[i] It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or of infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever: and to

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III. [e] Heb. v. 4. And no man taketh this honor unto himself, but he that is called of God, as *was* Aaron. 2 Chron. xxvi. 18. And they withstood Uzziah the king, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense; go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honor from the LORD God.

[f] Matt. xvi. 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. 1 Cor. iv. 1, 2. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.

[g] John xviii. 36. Jesus answered, My kingdom is not of this world. Acts v. 29. Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. Eph. iv. 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

[h] Isa. xlix. 23. And kings shall be thy nursing fathers, and their queens thy nursing mothers. See Rom. xiii. 1-6.

[i] Psa. cv. 15. Touch not mine anointed, and do my prophets no harm. See Acts xviii. 14-16.

take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance.[k]

IV. It is the duty of people to pray for magistrates,[l] to honor their persons,[m] to pay them tribute and other dues,[n] to obey their lawful commands, and to be subject to their authority, for conscience' sake.[o] Infidelity or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him:[p] from which ecclesiastical persons are not exempted;[q] much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.[r]

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[k] 2 Sam. xxiii. 3. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God. See Rom. xiii. 4.

IV. [l] 1 Tim. ii. 1-3. I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this *is* good and acceptable in the sight of God our Saviour.

[m] 1 Pet. ii. 17. Fear God. Honor the king.

[n] Matt. xxii. 21. Render therefore unto Cæsar the things which are Cæsar's and unto God the things that are God's. Rom. xiii. 6, 7. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honor to whom honor.

[o] Rom. xiii. 5. Wherefore *ye* must needs be subject, not only for wrath but also for conscience' sake. Tit. iii. 1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

[p] 1 Pet. ii. 13, 14, 16. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme: Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.—As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.

[q] Rom. xiii. 1. Let every soul be subject unto the higher powers. Acts xxv. 10, 11. Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

[r] 2 Tim. ii. 24. And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient. 1 Pet. v. 3. Neither as being lords over *God's* heritage, but being ensamples to the flock.

CHAPTER XXIV.

OF MARRIAGE AND DIVORCE.

I. MARRIAGE is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.[a]

II. Marriage was ordained for the mutual help of husband and wife;[b] for the increase of mankind with a legitimate issue, and of the Church with an holy seed;[c] and for preventing of uncleanness.[d]

III. It is lawful for all sorts of people to marry who are able with judgment to give their consent;[e] yet it is the duty of Christians to marry only in the Lord.[f] And, therefore, such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying

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I. [a] Gen. ii. 24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. Matt. xix. 4-6. And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. See Rom. vii. 3.

II. [b] Gen. ii. 18. And the LORD God said, *It is* not good that the man should be alone; I will make him a help meet for him.

[c] Gen. ix. 1. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. Mal. ii. 15. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

[d] 1 Cor. vii. 2, 9. Nevertheless, *to avoid* fornication, let evey man have his own wife, and let every woman have her own husband.—But if they cannot contain, let them marry: for it is better to marry than to burn.

III. [e] Heb. xiii. 4. Marriage *is* honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge. I Tim. iv. 3. Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thangksiving of them which believe and know the truth. Gen. xxiv. 57, 58. And they said, We will call the damsel, and inquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

[f] 1 Cor. vii. 39. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

with such as are notoriously wicked in their life or maintain damnable heresies.[g]

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word;[h] nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife.[i]

V. Adultery or fornication, committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract.[k] In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce,[l] and after the divorce to marry another, as if the offending party were dead.[m]

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[g] 2 Cor. vi. 14. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? See Deut. vii. 3, 4; 1 Kings xi. 4; Neh. xiii. 25-27.

IV. [h] See Lev. xviii. 1 Cor. v. 1. It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

[i] Mark vi. 18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Lev. xviii. 24-28. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you: (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;) That the land spew not you out also, when ye defile it, as it spewed out the nations that *were* before you.

V. [k] Matt. i. 18-20. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

[l] Matt. v. 31, 32. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

[m] Matt. xix. 9. And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery. See Rom. vii, 2, 3.

VI. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such willful desertion as can no way be remedied by the Church or civil magistrate, is cause sufficient of dissolving the bond of marriage:[n] wherein a public and orderly course of proceeding is to be observed; and the persons concerned in it not left to their own wills and discretion in their own case.[o]

CHAPTER XXV.

OF THE CHURCH.

I. The catholic or universal Church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fullness of him that filleth all in all.[a]

VI. [n] Matt. xix. 8. He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 1 Cor. vii. 15. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but God hath called us to peace. Matt. xix. 6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

[o] Deut. xxiv. 1–4. When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's *wife.* And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife; Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee *for* an inheritance. Ezra x. 3. Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

I. [a] Eph. i. 10, 22, 23. That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him.—And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, Which is his body, the fullness of him that filleth all in all. Col. i. 18. And he is the head of the body, the church. See Eph. v. 23, 27, 32.

II. The visible Church, which is also catholic or universal under the gospel (not confined to one nation, as before under the law), consists of all those throughout the world, that profess the true religion,[b] together with their children;[c] and is the kingdom of the Lord Jesus Christ,[d] the house and family of God,[e] out of which there is no ordinary possibility of salvation.[f]

III. Unto this catholic visible Church, Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world: and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.[g]

II. [b] 1 Cor. i. 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1 Cor. xii. 12, 13. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. Psa. ii. 8. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. See Rom. xv. 9–12.

[c] 1 Cor. vii. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. Acts ii. 39. For the promise is unto you, and to your children, and to all that are afar off *even* as many as the Lord our God shall call. Gen. xvii. 7. And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. Rom. xi. 16. For if the first fruit *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches. See Gal. iii. 7, 9, 14; Rom. iv.

[d] Matt. xiii 31. Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field. Col. i. 13. Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son. See Psa. lxxii.; Isa. ix. 7.

[e] Eph. ii. 19. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. Eph. iii. 15. Of whom the whole family in heaven and earth is named.

[f] Matt. x. 32, 33. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Acts ii. 47. And the Lord added to the church daily such as should be saved.

III. [g] Eph. iv. 11-13. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge

IV. This catholic Church hath been sometimes more, sometimes less, visible.[h] And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.[i]

V. The purest churches under heaven are subject both to mixture and error:[k] and some have so degenerated, as to become no churches of Christ, but synagogues of Satan.[l]

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of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. Isa. lix. 21. As for me, this *is* my covenant with them, saith the LORD; My Spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever. Matt. xxviii. 19, 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

IV. [h] Rom. xi. 3, 4. Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal. See Acts ix. 31.

[i] Acts ii. 41, 42. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 1 Cor. v. 6, 7. Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. See Rev. ii. and iii.

V. [k] 1 Cor. i. 2. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. See 1 Cor. v; 1 Cor. xiii. 12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. Matt. xiii. 24-30, 47. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also, etc.—Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind. See Rev. ii. and iii.

[l] Rom. xi. 20-22. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, *take heed* lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. Rev. ii. 9. I know thy works, and tribulation,

Nevertheless, there shall be always a Church on earth, to worship God according to his will.[m]

VI. The Lord Jesus Christ is the only head of the Church,[n] and the claim of any man to be the vicar of Christ and the head of the Church, is unscriptural, without warrant in fact, and is a usurpation dishonoring to the Lord Jesus Christ.[o]

CHAPTER XXVI.

OF THE COMMUNION OF SAINTS.

I. ALL saints that are united to Jesus Christ their head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory:[a] and,

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and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not but *are* the synagogue of Satan.

[m] Matt. xvi. 18. And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it. See Psa. lxxii; Matt. xxviii. 19, 20.

VI. [n] Col. i. 18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. Eph. i. 22. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church.

[o] Matt. xxiii. 8-10. But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. And call no *man* your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, *even* Christ. 1 Pet. v. 2-4. Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God's* heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 2 Thess. ii. 3, 4. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshiped: so that he as God sitteth in the temple of God, showing himself that he is God.

I. [a] 1 John i. 3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ. Eph. iii. 16, 17. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith. John i. 16. And of his fullness have all we received, and grace for grace. Phil. iii. 10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conbeing united to one another in love, they have communion in each other's gifts and graces;[b] and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.[c]

II. Saints, by profession, are bound to maintain an holy fellowship and communion, in the worship of God, and in performing such other spiritual services as tend to their mutual edification;[d] as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those, who, in every place, call upon the name of the Lord Jesus.[e]

III. This communion which the saints have with Christ, doth not make them in any wise partakers of the substance

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formable unto his death. Rom. vi. 5, 6. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. viii. 17. And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

[b] Eph. iv. 15, 16. But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

[c] 1 Thess. v. 11, 14. Wherefore comfort yourselves together, and edify one another, even as also ye do.—Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*. Gal. vi. 10. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith. See 1 John iii. 16-18.

II. [d] Heb. x. 24, 25. And let us consider one another to provoke unto love, and to good works: Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching. Acts ii. 42, 46. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. See Isa. ii. 3; 1 Cor. xi. 20.

[e] 1 John iii. 17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? Acts xi. 29, 30. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul. See 2 Cor. viii.; ix.

of his Godhead, or to be equal with Christ in any respect: either of which to affirm, is impious and blasphemous.[f] Nor doth their communion one with another, as saints, take away, or infringe the title or property which each man hath in his goods and possessions.[g]

CHAPTER XXVII.

OF THE SACRAMENTS.

I. SACRAMENTS are holy signs and seals of the covenant of grace,[a] immediately instituted by God,[b] to represent Christ and his benefits, and to confirm our interest in him:[c] as also to put a visible difference between those

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III. [f]Col. i. 18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. 1 Cor. viii. 6. But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. See Psa. xlv. 7; 1 Tim. vi. 15, 16. Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honor and power everlasting. Amen.

[g]Acts v. 4. While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

I. [a]Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. Gen. xvii. 7, 10. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.—This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

[b]Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. xi. 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread.

[c]1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. xi. 25, 26. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Gal. iii. 27. For as many of you as have been baptized into Christ have put on Christ.

that belong unto the Church, and the rest of the world;[d] and solemnly to engage them to the service of God in Christ, according to his Word.[e]

II. There is in every Sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass, that the names and effects of the one are attributed to the other.[f]

III. The grace which is exhibited in or by the Sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a Sacrament depend upon the piety or intention of him that doth administer it,[g] but upon the work of the Spirit,[h] and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.[i]

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[d] Ex. xii. 48. And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. 1 Cor. x. 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

[e] Rom. vi. 3, 4. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 1 Cor. x. 2, 16. And were all baptized unto Moses in the cloud and in the sea. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

II. [f] Gen. xvii. 10. This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. Matt. xxvi. 27, 28. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

III. [g] Rom. ii. 28, 29. For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God. 1 Pet. iii. 21. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

[h] Matt. iii. 11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire. 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

IV. There be only two Sacraments ordained by Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord: neither of which may be dispensed by any, but by a minister of the Word, lawfully ordained.[k]

V. The Sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New.[l]

CHAPTER XXVIII.

OF BAPTISM.

I. BAPTISM is a Sacrament of the New Testament, ordained by Jesus Christ,[a] not only for the solemn admission of the party baptized into the visible Church,[b] but also to be unto him a sign and seal of the covenant of grace,[c] of his ingrafting into Christ,[d] of regeneration,[e] of remission of sins,[f] and of his giving up unto God, through Jesus Christ, to walk in newness of life:[g] which Sacrament is, by Christ's own appointment, to be continued in his Church until the end of the world.[h]

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[i] Luke xxii. 19, 20. And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you. 1 Cor. xi. 26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

IV. [k] Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. xi. 20, 23. When ye come together therefore into one place, *this* is not to eat the Lord's supper.—For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread. I Cor. iv. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Heb. v. 4. And no man taketh this honor unto himself, but he that is called of God, as *was* Aaron.

V. [l] 1 Cor. x. 1–4. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock which followed them: and that Rock was Christ.

I. [a] Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

[b] 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. See Gal. iii. 27, 28.

II. The outward element to be used in this Sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto.[i]

III. Dipping of the person into the water is not necessary; but Baptism is rightly administered by pouring or sprinkling water upon the person.[k]

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[c] Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. Col. ii. 11, 12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

[d] Gal. iii. 27. For as many of you as have been baptized into Christ have put on Christ. Rom. vi. 5. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection.

[e] Tit. iii. 5. He saved us, by the washing of regeneration, and renewing of the Holy Ghost.

[f] Mark i. 4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. Acts ii. 38. Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. See Acts xxii. 16.

[g] Rom. vi. 3, 4. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

[h] Matt. xxviii. 19, 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world.

II. [i] Acts x. 47. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost? Acts viii. 36, 38. And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?—And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

III. [k] Acts ii. 41. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand

IV. Not only those that do actually profess faith in, and obedience unto Christ,[l] but also the infants of one or both believing parents are to be baptized.[m]

V. Although it be a great sin to contemn or neglect this ordinance,[n] yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it,[o] or that all that are baptized are undoubtedly regenerated.[p]

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souls. Acts x. 46, 47. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? Acts xvi. 33. And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. 1 Cor. x. 2. And were all baptized unto Moses in the cloud and in the sea.

IV. [l] Acts ix. 18. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

[m] Gen. xvii. 7, 9. And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.—And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. Gal. iii. 9, 14. So then they which be of faith are blessed with faithful Abraham.—That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Rom. iv. 11, 12. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. Acts ii. 38, 39. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. See Acts xvi. 14, 15, 33; 1 Cor. vii. 14.

V. [n] Luke vii. 30. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. Ex. iv. 24–26. And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me. So he let him go: then she said, A bloody husband *thou art* because of the circumcision. Deut. xxviii. 9. The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

[o] Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. See Acts x. 2, 4, 22, 31, 45, 47.

[p] Acts viii. 13, 23. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the

VI. The efficacy of Baptism is not tied to that moment of time wherein it is administered;[q] yet, notwithstanding, by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time.[r]

VII. The Sacrament of Baptism is but once to be administered to any person.[s]

CHAPTER XXIX.

OF THE LORD'S SUPPER.

I. OUR Lord Jesus, in the night wherein he was betrayed, instituted the Sacrament of his body and blood, called the Lord's Supper, to be observed in his Church unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in, and to all duties which they owe unto him; and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body.[a]

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miracles and signs which were done.—For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

VI. [q] John iii. 5, 8. Verily, verily, I say unto thee, Except a man be born of water, and *of* the Spirit, he cannot enter into the kingdom of God.—The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

[r] Gal. iii. 27. For as many of you as have been baptized into Christ have put on Christ. Eph. v. 25, 26. Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word. See Acts ii. 38, 41.

VII. [s] Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

I. [a] 1 Cor. xi. 23–26. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread: And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup,

II. In this Sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead;[b] but only a commemoration of that once offering up of himself, by himself, upon the cross, once for all; and a spiritual oblation of all possible praise unto God for the same:[c] so that the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect.[d]

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when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. x. 16, 17, 21. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.—Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

II. [b] Heb. ix. 22, 25, 26, 28. And almost all things are by the law purged with blood; and without shedding of blood is no remission.—Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.—So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

[c] Matt. xxvi. 26, 27. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it. Luke xxii 19, 20. And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you. See 1 Cor. xi. 24-26.

[d] Heb. vii. 23, 24, 27. And they truly were many priests, because they were not suffered to continue by reason of death: But this *man*, because he continueth ever, hath an unchangeable priesthood.—Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. Heb. x. 11, 12, 14, 18. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.—For by one offering he hath perfected for ever them that are sanctified.—Now, where remission of these *is*, *there is* no more offering for sin.

III. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use: and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants;[e] but to none who are not then present in the congregation.[f]

IV. Private masses, or receiving this Sacrament by a priest, or any other, alone;[g] as likewise the denial of the cup to the people;[h] worshiping the elements; the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use; are all contrary to the nature of this Sacrament, and to the institution of Christ.[i]

V. The outward elements in this Sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ;[k] albeit, in

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III. [e] See the institution. Matt. xxvi. 26-28; Mark xiv. 22-24; Luke xxii. 19, 20; 1 Cor. xi. 23-27.

[f] Acts xx. 7. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. 1 Cor. xi. 20. When ye come together therefore into one place, *this* is not to eat the Lord's supper.

IV. [g] 1 Tim. i. 3, 4. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

[h] 1 Cor. xi. 25-29. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

[i] Matt. xv. 9. But in vain they do worship me, teaching *for* doctrines the commandments of men.

V. [k] Matt. xxvi. 26-28. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this substance and nature, they still remain truly, and only, bread and wine, as they were before.[l]

VI. That doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense and reason; overthroweth the nature of the Sacrament; and hath been, and is the cause of manifold superstitions, yea, of gross idolatries.[m]

VII. Worthy receivers, outwardly partaking of the visible elements in this Sacrament,[n] do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death: the body and blood of Christ being then not corporally or carnally in, with or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.[o]

VIII. Although ignorant and wicked men receive the outward elements in this Sacrament, yet they receive not

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is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.

[l] 1 Cor. xi. 26-28. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

VI. [m] Acts iii. 21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 1 Cor. xi. 24-26. This do in remembrance of me.—This do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Luke xxiv. 6, 39. He is not here, but is risen: remember how he spake unto you when he was yet in Galilee.—Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

VII. [n] 1 Cor. xi. 28. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

[o] 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? See 1 Cor. x. 3, 4.

the thing signified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's Table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries,[p] or be admitted thereunto.[q]

CHAPTER XXX.

OF CHURCH CENSURES.

I. THE Lord Jesus, as king and head of his Church, hath therein appointed a government in the hand of church-officers, distinct from the civil magistrate.[a]

VIII. [p] 1 Cor. xi. 27, 29. Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.—For he that eateth and drinketh unworthily, eateth and drinketh damnation [judgment] to himself, not discerning the Lord's body. 2 Cor. vi. 14-16. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people. 1 Cor. x. 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

[q] 1 Cor. v. 6, 7, 13. Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.—But them that are without God judgeth. Therefore put away from among yourselves that wicked person. 2 Thess. iii. 6, 14, 15. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.—And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother. Matt. vii. 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

I. [a] Isa. ix. 6, 7. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father,

II. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require.[b]

III. Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from like offences; for purging out of that leaven which might infect the whole lump; for vindicating the honor of Christ, and the holy profession of the gospel; and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his covenant, and the

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The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. 1 Tim. v. 17. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. 1 Thess. v. 12. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you. Acts xx. 17, 28. And from Miletus he sent to Ephesus, and called the elders of the church.—Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 1 Cor. xii. 28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. See John xviii. 36.

II. [b]Matt. xvi. 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Matt. xviii. 17, 18. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. John xx. 21-23. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever *sins* ye retain, they are retained. 2 Cor. ii. 6-8. Sufficient to such a man *is* this punishment, which *was inflicted* of many. So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm *your* love toward him.

seals thereof, to be profaned by notorious and obstinate offenders.[c]

IV. For the better attaining of these ends, the officers of the Church are to proceed by admonition, suspension from the Sacrament of the Lord's Supper for a season, and by excommunication from the Church, according to the nature of the crime, and demerit of the person.[d]

CHAPTER XXXI.

OF SYNODS AND COUNCILS.

I. FOR the better government and further edification of the Church, there ought to be such assemblies as are commonly called synods or councils:[a] and it belongeth to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ hath given them for edification and not for destruction, to ap-

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III. [c]See 1 Cor. v; 1 Tim. v. 20. Them that sin rebuke before all, that others also may fear. 1 Tim. i. 20. Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. Jude 23. And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh. See 1 Cor. xi. 27-34.

IV. [d]Matt. xviii. 17. And if he shall neglect to hear them, tell *it* unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 1 Thess. v. 12. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you. 2 Thess. iii. 6, 14, 15. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.—And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother. 1 Cor. v. 4, 5, 13. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.—Therefore put away from among yourselves that wicked person. See Tit. iii. 10.

I. [a]Acts xv. 2, 4, 6. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.—And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.—And the apostles and elders came together for to consider of this matter. See Rev. ii. 1-6; Acts xx. 17, 28.

point such assemblies;[b] and to convene together in them, as often as they shall judge it expedient for the good of the Church.[c]

II. It belongeth to synods and councils, ministerially, to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his Church; to receive complaints in cases of mal-administration, and authoritatively to determine the same: which decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission, not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his Word.[d]

III. All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help in both.[e]

IV. Synods and councils are to handle or conclude nothing, but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate.[f]

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[b] See Acts xv.

[c] Acts xx. 17. And from Miletus he sent to Ephesus, and called the elders of the church. See Acts xv.

II. [d] Acts xvi. 4. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. See Acts xv. 15, 19, 24, 27-31; Matt. xviii. 17-19, 29.

III. [e] Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. 1 Cor. ii. 5. That your faith should not stand in the wisdom of men, but in the power of God. 2 Cor. i. 24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. See Eph. ii. 20.

IV. [f] Luke xii. 13, 14. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? John xviii. 36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not

CHAPTER XXXII.

OF THE STATE OF MAN AFTER DEATH, AND OF THE RESURRECTION OF THE DEAD.

I. THE bodies of men, after death, return to dust, and see corruption;[a] but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them.[b] The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies:[c] and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day.[d] Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

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be delivered to the Jews: but now is my kingdom not from hence. Matt. xxii. 21. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

I. [a]Gen. iii. 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return. Acts xiii. 36. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.

[b]Luke xxiii. 43. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. Eccl. xii. 7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

[c]Rev. vii. 4, 15. And I heard the number of them which were sealed: *and there were* sealed a hundred *and* forty *and* four thousand of all the tribes of the children of Israel.—Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. 2 Cor. v. 1, 8. For we know that, if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. Phil. i. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Acts iii. 21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Eph. iv. 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things. Rom. viii. 23. And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

[d]Luke xvi. 23, 24. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried

II. At the last day, such as are found alive shall not die, but be changed:[e] and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever.[f]

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto honor, and be made conformable to his own glorious body.[g]

CHAPTER XXXIII.

OF THE LAST JUDGMENT.

I. GOD hath appointed a day, wherein he will judge the world in righteousness by Jesus Christ,[a] to whom all power and judgment is given of the Father.[b] In which

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and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. See Jude 6, 7.

II. [e] 1 Thess. iv. 17. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 Cor. xv. 51, 52. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

[f] 1 Cor. xv. 42–44. So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

III. [g] Acts xxiv. 15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. John v. 28, 29. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Phil. iii. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

I. [a] Acts xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

[b] John v. 22, 27. For the Father judgeth no man, but hath committed all judgment unto the Son.—And hath given him authority to execute judgment also, because he is the Son of man.

day, not only the apostate angels shall be judged;[c] but likewise all persons, that have lived upon earth, shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil.[d]

II. The end of God's appointing this day is for the manifestation of the glory of his mercy, in the eternal salvation of the elect;[e] and of his justice, in the damnation of the reprobate, who are wicked and disobedient.[f] For then shall the righteous go into everlasting life, and receive that fullness of joy and refreshing which shall come from the presence of the Lord:[g] but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.[h]

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[c] Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. 2 Pet. ii. 4. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment.

[d] 2 Cor. v. 10. For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. Eccl. xii. 14. For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil. Rom. ii. 16. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Rom. xiv. 10, 12. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.—So then every one of us shall give account of himself to God. Matt. xii. 36, 37. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

II. [e] Rom. ix. 23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Matt. xxv. 21. His lord said unto him, Well done, *thou* good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

[f] Rom. ii. 5, 6. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds. 2 Thess. i. 7, 8. The Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. See Rom. ix. 22.

[g] Matt. xxv. 31–34. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats; And he shall set the sheep on his right hand, but the goats on the left. Then

III. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity:[i] so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly.[k] Amen.

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shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Acts iii. 19. Times of refreshing shall come from the presence of the Lord.—2 Thess. i. 7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

[h] Matt. xxv. 41, 46. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—And these shall go away into everlasting punishment. 2 Thess. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Mark ix. 48. Where their worm dieth not, and the fire is not quenched.

III. [i] 2 Pet. iii. 11, 14. *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness.—Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless. 2 Cor. v. 11. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. 2 Thess. 1. 5–7. *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. Luke xxi. 27, 28. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

[k] Matt. xxiv. 36, 42–44. But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.—Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Mark xiii. 35–37. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch. Luke xii. 35, 36. Let your loins be girded about, and *your*

PREAMBLE CHAPTERS XXXIV–XXXV.

WHEREAS, It is desirable to express more fully the doctrine of the Church concerning the Holy Spirit, Missions, and the love of God for all men, the following Chapters are added to the Confession of Faith:

CHAPTER XXXIV.

OF THE HOLY SPIRIT.

I. THE Holy Spirit, the third person in the Trinity, proceeding from the Father and the Son, of the same substance and equal in power and glory, is, together with the Father and the Son, to be believed in, loved, obeyed, and worshiped throughout all ages.

II. He is the Lord and Giver of life, everywhere present in nature, and is the source of all good thoughts, pure desires, and holy counsels in men. By Him the Prophets were moved to speak the Word of God, and all writers of the Holy Scriptures inspired to record infallibly the mind and will of God. The dispensation of the Gospel is especially committed to Him. He prepares the way for it, accompanies it with His persuasive power, and urges its message upon the reason and conscience of men, so that they who reject its merciful offer are not only without excuse, but are also guilty of resisting the Holy Spirit.

III. The Holy Spirit, whom the Father is ever willing to give to all who ask Him, is the only efficient agent in the application of redemption. He convicts men of sin, moves them to repentance, regenerates them by His grace, and persuades and enables them to embrace Jesus Christ by faith. He unites all believers to Christ, dwells in them as their Comforter and Sanctifier, gives to them the

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lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Rev. xxii. 20. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

spirit of Adoption and Prayer, and performs all those gracious offices by which they are sanctified and sealed unto the day of redemption.

IV. By the indwelling of the Holy Spirit all believers being vitally united to Christ, who is the Head, are thus united one to another in the Church, which is His body. He calls and anoints ministers for their holy office, qualifies all other officers in the Church for their special work, and imparts various gifts and graces to its members. He gives efficacy to the Word, and to the ordinances of the Gospel. By Him the Church will be preserved, increased until it shall cover the earth, purified, and at last made perfectly holy in the presence of God.

CHAPTER XXXV.

OF THE LOVE OF GOD AND MISSIONS.

I. God, in infinite and perfect love, having provided in the covenant of grace, through the mediation and sacrifice of the Lord Jesus Christ, a way of life and salvation, sufficient for and adapted to the whole lost race of man, doth freely offer this salvation to all men in the Gospel.

II. In the Gospel God declares His love for the world and His desire that all men should be saved, reveals fully and clearly the only way of salvation; promises eternal life to all who truly repent and believe in Christ; invites and commands all to embrace the offered mercy; and by His Spirit accompanying the Word pleads with men to accept His gracious invitation.

III. It is the duty and privilege of every one who hears the Gospel immediately to accept its merciful provisions: and they who continue in impenitence and unbelief incur aggravated guilt and perish by their own fault.

IV. Since there is no other way of salvation than that revealed in the Gospel, and since in the divinely established and ordinary method of grace faith cometh by hearing the Word of God, Christ hath commissioned His

Church to go into all the world and to make disciples of all nations. All believers are, therefore, under obligation to sustain the ordinances of religion where they are already established, and to contribute by their prayers, gifts, and personal efforts, to the extension of the kingdom of Christ throughout the whole earth.

DECLARATORY STATEMENT

WHILE the ordination vow of ministers, ruling elders, and deacons, as set forth in the Form of Government, requires the reception and adoption of the Confession of Faith only as containing the System of Doctrine taught in the Holy Scriptures, nevertheless, seeing that the desire has been formally expressed for a disavowal by the Church of certain inferences drawn from statements in the Confession of Faith, and also for a declaration of certain aspects of revealed truth which appear at the present time to call for more explicit statement, therefore the Presbyterian Church in the United States of America does authoritatively declare as follows:

First, With reference to Chapter III. of the Confession of Faith: that concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of His love to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and His readiness to bestow His saving grace on all who seek it. That concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the Gospel to all; that men are fully responsible for their treatment of God's gracious offer; that His decree hinders no man from accepting that offer; and that no man is condemned except on the ground of his sin.

Second, With reference to Chapter X., Section 3, of the Confession of Faith, that it is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases.

THE

LARGER CATECHISM

ADOPTED, 1729; AMENDED, 1788

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Q. 1. What is the chief and highest end of man?

A. Man's chief and highest end is to glorify God,[a] and fully to enjoy him for ever.[b]

Q. 2. How doth it appear that there is a God?

A. The very light of nature in man, and the works of God, declare plainly that there is a God;[c] but his Word and Spirit only, do sufficiently and effectually reveal him unto men for their salvation.[d]

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1. [a] Rom. xi. 36. For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen. 1 Cor. x. 31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

[b] Psa. lxxiii. 24–26. Thou shalt guide me with thy counsel, and afterward receive me *to* glory. Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee. My flesh and my heart faileth: *but* God *is* the strength of my heart, and my portion for ever. John xvii. 22, 24. And the glory which thou gavest me I have given them; that they may be one, even as we are one.—Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me.

2. [c] Rom. i. 19, 20. Because that which may be known of God is manifest in them; for God hath showed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse. See Psa. xix. 1-3.

[d] 1Cor. ii. 9, 10. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 2 Tim. iii, 15-17. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

Q. 3. What is the Word of God?

A. The holy Scriptures of the Old and New Testament are the Word of God,[e] the only rule of faith and obedience.[f]

Q. 4. How doth it appear that the Scriptures are the Word of God?

A. The Scriptures manifest themselves to be the Word of God, by their majesty[g] and purity;[h] by the consent of all the parts,[i] and the scope of the whole, which is to give all glory to God;[k] by their light and power to convince

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3. [e] 2 Tim. iii. 16. All scripture *is* given by inspiration of God. 2 Pet. 1. 19-21. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

[f] Isa. viii. 20. To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them. Luke xvi. 29, 31. They have Moses and the prophets; let them hear them.—If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. Gal. i. 8, 9. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed. See 2 Tim. iii. 15-17.

4. [g] Hos. viii. 12. I have written to him the great things of my law, *but* they were counted as a strange thing. 1 Cor. ii. 6, 7. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory. Psa. cxix. 18, 129. Open thou mine eyes, that I may behold wondrous things out of thy law.—Thy testimonies *are* wonderful: therefore doth my soul keep them.

[h] Psa. xii. 6. The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Psa. cxix. 140. Thy word *is* very pure; therefore thy servant loveth it.

[i] Luke xxiv. 27. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. Acts. x. 43. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Acts xxvi. 22. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.

[k] Rom. xvi. 25-27. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, *be* glory through Jesus Christ for ever. Amen. See 2 Cor. iii. 6-11.

and convert sinners, to comfort and build up believers unto salvation;[l] but the Spirit of God bearing witness by and with the Scriptures in the heart of man, is alone able fully to persuade it that they are the very Word of God.[m]

Q. 5. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.[n]

What man ought to believe concerning God.

Q. 6. What do the Scriptures make known of God?

A. The Scriptures make known what God is,[o] the persons in the Godhead,[p] his decrees,[q] and the execution of his decrees.[r]

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[l] Acts xviii. 28. For he mightily convinced the Jews, *and that* publicly, showing by the scriptures that Jesus was Christ. Heb. iv. 12. For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. James i. 18. Of his own will begat he us with the word of truth. Psa. xix. 7-9. The law of the Lord *is* perfect, converting the soul: the testimony of the Lord *is* sure, making wise the simple. The statutes of the Lord *are* right, rejoicing the heart: the commandment of the Lord *is* pure, enlightening the eyes. The fear of the Lord *is* clean, enduring for ever: the judgments of the Lord *are* true *and* righteous altogether. Rom. xv. 4. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Acts xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

[m] John xvi. 13, 14. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth:—and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show *it* unto you. See 1 John ii. 20, 27.

5. [n] John xx. 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. 2 Tim. i. 13. Hold fast the form of sound words, which thou hast heard of me, in faith and love. See 2 Tim. iii. 15-17.

6. [o] John iv. 24. God *is* a Spirit. Ex. xxxiv. 6. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.

[p] Matt. iii. 16, 17. And Jesus, when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. See Matt. xxviii. 19; 2 Cor. xiii. 14.

[q] Isa. xlvi. 9, 10. I *am* God, and *there is* none else; *I am* God, and *there is* none like me, Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure.

[r] Acts iv. 27, 28. For of a truth against thy holy child Jesus,—both

Q. 7. What is God?

A. God is a Spirit,[s] in and of himself infinite in being,[t] glory,[u] blessedness,[w] and perfection;[x] all-sufficient,[y] eternal,[z] unchangeable,[a] incomprehensible,[b] every where present,[c] almighty,[d] knowing all things,[e] most wise,[f] most holy,[g]

Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done.

7. [s] John iv. 24. God *is* a Spirit.

[t] Ex. iii. 14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. Job xi. 7-9. Canst thou by searching find out God? canst thou find out the Almighty unto perfection? *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof *is* longer than the earth, and broader than the sea.

[u] Acts vii. 2. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

[w] 1 Tim. vi. 15. Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords.

[x] Matt. v. 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

[y] Rom. xi. 35, 36. Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

[z] Psa. xc. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

[a] Mal. iii. 6. For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed. James i. 17. The Father of lights, with whom is no variableness, neither shadow of turning.

[b] Psa. cxlv. 3. Great *is* the LORD, and greatly to be praised; and his greatness *is* unsearchable.

[c] Psa. cxxxix. 1, 2, 7. O LORD, thou hast searched me, and known *me*. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.—Whither shall I go from thy spirit? or whither shall I flee from thy presence?

[d] Rev. iv. 8. And the four beasts had each of them six wings about *him;* and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. See Gen. xvii. 1.

[e] Heb. iv. 13. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do. See Psa. cxlvii. 5.

[f] Rom. xvi. 27. To God only wise, *be* glory through Jesus Christ for ever. Amen.

[g] Isa. vi. 3. And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts; the whole earth *is* full of his glory. Rev. xv. 4. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy.

most just,[h] most merciful and gracious, long-suffering, and abundant in goodness and truth.[i]

Q. 8. Are there more Gods than one?

A. There is but one only, the living and true God.[k]

Q. 9. How many persons are there in the Godhead?

A. There be three persons in the Godhead, the Father, the Son, and the Holy Ghost: and these three are one true, eternal God, the same in substance, equal in power and glory; although distinguished by their personal properties.[l]

Q. 10. What are the personal properties of the three persons in the Godhead?

A. It is proper to the Father to beget the Son,[m] and to the Son to be begotten of the Father,[n] and to the Holy Ghost to proceed from the Father and the Son, from all eternity.[o]

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[h] Deut. xxxii. 4. *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.

[i] Ex. xxxiv. 6. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.

8. [k] Deut. vi. 4. Hear, O Israel: the Lord our God *is* one Lord. 1 Cor. viii. 4. *There is* none other God but one. See verse 6. Jer. x. 10. But the Lord *is* the true God, he *is* the living God, and an everlasting King.

9. [l] Matt. iii. 16, 17. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen. John x. 30. I and *my* Father are one.

10. [m] Heb. i. 5, 6. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son. See Psa. ii. 6, 7.

[n] John i. 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

[o] John xv. 26. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me. Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Q. 11. How doth it appear that the Son and the Holy Ghost are God equal with the Father?

A. The Scriptures manifest that the Son and the Holy Ghost are God equal with the Father, ascribing unto them such names,[p] attributes,[q] works,[r] and worship,[s] as are proper to God only.

Q. 12. What are the decrees of God?

A. God's decrees are the wise, free, and holy acts of the counsel of his will,[t] whereby, from all eternity, he hath,

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11. [p] Jer. xxiii. 6. And this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Isa. vi. 3, 5, 8. And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.—Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.—Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me. John xii. 41. These things said Esaias, when he saw his glory, and spake of him. Acts xxviii. 25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers. 1 John v. 20. And we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. Psa. xlv. 6. Thy throne, O God, *is* for ever and ever. Acts v. 3, 4. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?—Thou hast not lied unto men, but unto God.

[q] John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God. Isa. ix. 6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder:and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. John ii. 24, 25. But Jesus did not commit himself unto them, because he knew all *men*, And needed not that any should testify of man; for he knew what was in man. 1 Cor. ii. 10, 11. But God hath revealed *them* unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

[r] Col. i. 16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him. Gen. i. 2. And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters. See John i. 3.

[s] Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

12. [t] Isa. xlv. 6, 7. I *am* the LORD, and *there is* none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*. Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who

for his own glory, unchangeably fore-ordained whatsoever comes to pass in time,[u] especially concerning angels and men.

Q. 13. What hath God especially decreed concerning angels and men?

A. God, by an eternal and immutable decree, out of his mere love, for the praise of his glorious grace, to be manifested in due time, hath elected some angels to glory;[w] and in Christ hath chosen some men to eternal life, and the means thereof;[x] and also, according to his sovereign power, and the unsearchable counsel of his own will (whereby he extendeth or withholdeth favor as he pleaseth), hath passed by, and fore-ordained the rest to dishonor and wrath, to be for their sin inflicted, to the praise of the glory of his justice.[y]

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worketh all things after the counsel of his own will. Rom. xi. 33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

[u] Psa. xxxiii. 11. The counsel of the LORD standeth for ever, the thoughts of his heart to all generations. Eph. i. 4, 11. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.—In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Rom. ix. 22, 23. *What* if God, willing to show *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?

13. [w] 1 Tim. v. 21. I charge *thee* before God, and the Lord Jesus Christ, and the elect angels.

[x] Eph. ii. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 2 Thess. ii. 13, 14. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 1 Pet. 1. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

[y] Rom ix. 17, 18, 21, 22. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.—Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? *What* if God, willing to show *his* wrath and to make his power known, endured

Q. 14. How doth God execute his decrees?

A. God executeth his decrees in the works of creation and providence; according to his infallible fore-knowledge, and the free and immutable counsel of his own will.[z]

Q. 15. What is the work of creation?

A. The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing the world and all things therein for himself, within the space of six days, and all very good.[a]

Q. 16. How did God create angels?

A. God created all the angels,[b] spirits,[c] immortal,[d] holy,[e] excelling in knowledge,[f] mighty in power,[g] to

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with much longsuffering the vessels of wrath fitted to destruction. Jude 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. Matt. xi. 25, 26. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. See Ezek. xviii; Matt. xxv. 41-46.

14. [z] Dan. iv. 35. He doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. See Isa. xl. 12-31.

15. [a] See Gen. i. Heb. xi. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. Rev. iv. 11. Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created. See Psa. xxxiii. 5, 6; Rom. xi. 36.

16. [b] Col. i. 16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

[c] Matt. xxii. 30. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

[d] Luke xx. 36. Neither can they die any more: for they are equal unto the angels.

[e] Matt. xxv. 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

[f] Matt. xxiv. 36. But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. 1 Pet. i. 12. Which things the angels desire to look into.

[g] 2 Thess. i. 7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

execute his commandments, and to praise his name,[h] yet subject to change.[i]

Q. 17. How did God create man?

A. After God had made all other creatures, he created man, male and female;[k] formed the body of the man of the dust of the ground,[l] and the woman of the rib of the man;[m] endued them with living, reasonable, and immortal souls;[n] made them after his own image,[o] in knowledge,[p] righteousness and holiness,[q] having the law of God written in their hearts[r] and power to fulfill it,[s] with dominion over the creatures;[t] yet subject to fall.[u]

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[h] Psa. xci. 11, 12. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in *their* hands, lest thou dash thy foot against a stone. Matt. xiii. 39. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. Psa. ciii. 20, 21. Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the LORD, all *ye* his hosts; *ye* ministers of his, that do his pleasure. See Isa. vi. 1-3.

[i] 2 Pet. ii. 4. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment.

17. [k] Gen i. 27. So God created man in his *own* image, in the image of God created he him; male and female created he them. Matt. xix. 4. And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female?

[l] Gen. ii. 7. And the LORD God formed man *of* the dust of the ground.

[m] Gen. ii. 22. And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

[n] Gen. ii. 7. And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Eccl. xii. 7. The spirit shall return unto God who gave it. Matt. x. 28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

[o] Gen. i. 26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

[p] Col. iii. 10. And have put on the new *man*, which is renewed in knowledge after the image of him that created him.

[q] Eph. iv. 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

[r] Rom. ii. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another.

Q. 18. What are God's works of providence?

A. God's works of providence are his most holy,[w] wise,[x] and powerful preserving,[y] and governing all his creatures;[z] ordering them, and all their actions,[a] to his own glory.[b]

Q. 19. What is God's providence toward the angels?

A. God by his providence permitted some of the angels, willfully and irrecoverably, to fall into sin and damnation,[c] limiting and ordering that, and all their sins, to his own glory;[d] and established the rest in holiness and happiness;[e] employing them all,[f] at his pleasure, in the administration of his power, mercy, and justice.[g]

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[s] Gen. iii. 6. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. See Gen. ii. 17.

[t] Gen. i. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. See verses 29, 30.

[u] See Gen. iii. 1-19.

18. [w] Lev. xxi. 8. I the LORD, which sanctify you, *am* holy.

[x] Psa. civ. 24. O LORD, how manifold are thy works! in wisdom hast thou made them all. Isa. xxviii. 29. This also cometh forth from the LORD of hosts, *which* is wonderful in counsel, *and* excellent in working.

[y] Neh. ix. 6. Thou, *even* thou, *art* LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all. Heb. i. 3. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power. See Psa. cxlv. 14-16.

[z] Psa. ciii. 19. The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

[a] Matt. x. 29, 30. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Gen. xlv. 7. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

[b] Rom. xi. 36. For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen. Isa. lxiii. 14. So didst thou lead thy people, to make thyself a glorious name.

19. [c] Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. See 2 Pet. ii. 4; John viii. 44.

[d] Luke x. 17. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. See Matt. viii. 31.

Q. 20. What was the providence of God toward man in the estate in which he was created?

A. The providence of God toward man in the estate in which he was created, was, the placing him in paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth,[h] putting the creatures under his dominion,[i] and ordaining marriage for his help;[k] affording him communion with himself,[l] instituting the Sabbath,[m] entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience,[n] of which the tree of life was a pledge;[o] and forbidding to eat of the tree of the knowledge of good and evil, upon the pain of death.[p]

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[e] 1 Tim. v. 21. I charge *thee* before God, and the Lord Jesus Christ, and the elect angels. Mark viii. 38. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Heb. xii. 22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

[f] Psa. ciii. 20. Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

[g] Heb. i. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? See 2 Kings xix. 35.

20. [h] Gen. ii. 15, 16. And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat.

[i] Gen. i. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

[k] Gen. ii. 18. And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him. See Matt. xix. 3-9; Eph. v. 31.

[l] Gen. i. 26, 28. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.—And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Gen. iii. 8. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

[m] Gen. ii. 3. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. Ex. xx. 11. For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. See verses 8-10.

Q. 21. Did man continue in that estate wherein God at first created him?

A. Our first parents being left to the freedom of their own will, through the temptation of Satan, transgressed the commandment of God, in eating the forbidden fruit, and thereby fell from the estate of innocency wherein they were created.[q]

Q. 22. Did all mankind fall in that first transgression?

A. The covenant being made with Adam, as a public person, not for himself only, but for his posterity; all mankind descending from him by ordinary generation,[r] sinned in him, and fell with him in that first transgression.[s]

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[n] Gal. iii. 12. And the law is not of faith: but, The man that doeth them shall live in them. See Rom. x. 5; Gal. iii. 10.

[o] Gen. ii. 9. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

[p] Gen. ii. 16, 17. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. See Gen. iii.

21. [q] Gen. iii. 6-8, 13. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.—And the Lord God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat. See 2 Cor. xi. 3.

22. [r] Acts xvii. 26. And hath made of one blood all nations of men for to dwell on all the face of the earth.

[s] Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. See Rom. v. 12-20; 1 Cor. xv. 21, 22.

Q. 23. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.[t]

Q. 24. What is sin?

A. Sin is any want of conformity unto, or transgression of any law of God, given as a rule to the reasonable creature.[u]

Q. 25. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin,[w] the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually;[x] which is commonly called *original sin*, and from which do proceed all actual transgressions.[y]

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23. [t] Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

24. [u] Rom. iii. 23. All have sinned, and come short of the glory of God. 1 John iii. 4. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. See Gal. iii. 10-12.

25. [w] Rom. v. 12, 19. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. See 1 Cor. xv. 22.

[x] Rom. v. 6. For when we were yet without strength, in due time Christ died for the ungodly. Rom. iii. 10-12. As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one. See verses 13-19. Eph. ii. 3. And were by nature the children of wrath, even as others. Rom. viii. 7, 8. Because the carnal mind *is* enmity against God: for it *is* not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. Gen. vi. 5. And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

[y] James i. 14, 15. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Matt. xv. 19.

Q. 26. How is original sin conveyed from our first parents unto their posterity?

A. Original sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that way, are conceived and born in sin.[z]

Q. 27. What misery did the fall bring upon mankind?

A. The fall brought upon mankind the loss of communion with God,[a] his displeasure and curse; so as we are by nature children of wrath,[b] bond slaves to Satan,[c] and justly liable to all punishments in this world and that which is to come.[d]

Q. 28. What are the punishments of sin in this world?

A. The punishments of sin in this world, are either

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

26. [z] Psa. li. 5. Behold, I was shapen in iniquity: and in sin did my mother conceive me. John iii. 6. That which is born of the flesh is flesh.

27. [a] Gen. iii. 8, 24. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.—So he drove out the man: and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

[b] Eph. ii. 2, 3. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

[c] 2 Tim. ii. 26. And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will. See Luke xi. 21, 22. Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

[d] Lam. iii. 39. Wherefore doth a living man complain, a man for the punishment of his sins? Rom. vi. 23. The wages of sin *is* death. See Rom. v. 14; Gen. ii. 17. Matt. xxv. 41, 46. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—And these shall go away into everlasting punishment: but the righteous into life eternal.

inward, as blindness of mind,[e] a reprobate sense,[f] strong delusions,[g] hardness of heart,[h] horror of conscience,[i] and vile affections:[k] or outward, as the curse of God upon the creatures for our sake;[l] and all other evils that befall us in our bodies, names, estates, relations, and employments;[m] together with death itself.[n]

Q. 29. What are the punishments of sin in the world to come?

A. The punishments of sin in the world to come, are, everlasting separation from the comfortable presence of God and most grievous torments in soul and body, without intermission, in hell fire for ever.[o]

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28. [e] Eph. iv. 18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

[f] Rom. i. 28. Even as they did not like to retain God *in their* knowledge, God gave them over to a reprobate mind, to do those things which are not covenient.

[g] 2 Thess. ii. 11. And for this cause God shall send them strong delusion, that they should believe a lie.

[h] Rom. ii. 5. But, after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.

[i] Isa. xxxiii. 14. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? See Gen. iv. 13, 14. Matt. xxvii. 4.

[k] Rom. i. 26. For this cause God gave them up unto vile affections.

[l] Gen. iii. 17. Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life.

[m] Deut. xxviii. 15. If thou wilt not hearken unto the voice of the LORD thy God,—all these curses shall come upon thee. See verses 16-68.

[n] Rom. vi. 21, 23. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.—The wages of sin *is* death.

29. [o] 2 Thess. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Mark ix. 47, 48. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched. Luke xvi. 24, 26. Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.—Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. See Matt. xxv. 41, 46; Rev. xiv. 11; John iii. 36.

Q. 30. Doth God leave all mankind to perish in the estate of sin and misery?

A. God doth not leave all men to perish in the estate of sin and misery,[p] into which they fell by the breach of the first covenant, commonly called the covenant of works;[q] but of his mere love and mercy delivereth his elect out of it, and bringeth them into an estate of salvation by the second covenant, commonly called the covenant of grace.[r]

Q. 31. With whom was the covenant of grace made?

A. The covenant of grace was made with Christ as the second Adam, and in him with all the elect as his seed.[s]

Q. 32. How is the grace of God manifested in the second covenant?

A. The grace of God is manifested in the second covenant, in that he freely provideth and offereth to sinners a

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30. [p] 1 Thess. v. 9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

[q] Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

[r] Tit. iii. 4-7. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life. Tit. i. 2. In hope of eternal life, which God, that cannot lie, promised before the world began. See Gal. iii. 21.; Rom. iii. 20-22.

31. [s] Gal. iii. 16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Isa. liii. 10, 11. Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Isa. lix. 21. As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

mediator,[t] and life and salvation by him;[u] and, requiring faith as the condition to interest them in him.[w] promiseth and giveth his Holy Spirit to all his elect,[x] to work in them that faith,[y] with all other saving graces;[z] and to enable them unto all holy obedience,[a] as the evidence of the truth of their faith,[b] and thankfulness to God,[c] and as the way which he hath appointed them to salvation.[d]

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32. [t] Gen. iii. 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Isa. xlii. 6. I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John vi. 27. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. 1 Tim. ii. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus.

[u] 1 John v. 11, 12. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life: *and* he that hath not the Son of God hath not life.

[w] John iii. 36. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name.

[x] Prov. i. 23. Behold, I will pour out my spirit unto you, I will make known my words unto you. See Isa. lix. 21. Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

[y] 1 Cor. xii. 3, 9. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.—To another faith by the same Spirit; to another the gifts of healing by the same Spirit.

[z] Gal. v. 22, 23. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.

[a] Ezek. xxxvi. 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

[b] James ii. 18, 22. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.—Seest thou how faith wrought with his works, and by works was faith made perfect?

[c] 2 Cor. v. 14, 15. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

[d] Eph. ii. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. See Tit. ii. 14.

Q. 33. Was the covenant of grace always administered after one and the same manner?

A. The covenant of grace was not always administered after the same manner, but the administrations of it under the Old Testament were different from those under the New.[e]

Q. 34. How was the covenant of grace administered under the Old Testament?

A. The covenant of grace was administered under the Old Testament, by promises,[f] prophecies,[g] sacrifices,[h] circumcision,[i] the passover,[k] and other types and ordinances: which did all fore-signify Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah,[l] by whom they then had full remission of sin and eternal salvation.[m]

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33. [e] 2 Cor. iii. 6-9. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. See Heb. viii. 7-13.

34. [f] Rom. xv. 8. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers. Acts iii. 20. And he shall send Jesus Christ, which before was preached unto you.

[g] Acts iii. 24. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

[h] Heb. x. 1. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

[i] Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.

[k] 1 Cor. v. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. See Ex. xii. 1-36.

[l] See Heb. viii.; ix; x. Heb. xi. 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

[m] Gal. iii. 7-9, 14. Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing

Q. 35. How is the covenant of grace administered under the New Testament?

A. Under the New Testament, when Christ the substance was exhibited, the same covenant of grace was and still is to be administered in the preaching of the Word,[n] and the administration of the Sacraments of Baptism,[o] and the Lord's Supper;[p] in which grace and salvation are held forth in more fullness, evidence and efficacy to all nations.[q]

Q. 36. Who is the Mediator of the covenant of grace?

A. The only Mediator of the covenant of grace is the Lord Jesus Christ,[r] who being the eternal Son of God, of one substance and equal with the Father,[s] in the fullness of time became man,[t] and so was, and continues to be,

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that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.—That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

35. [n] Luke xxiv. 47, 48. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

[o] Matt. xxviii. 19, 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

[p] 1 Cor. xi. 23-25. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread: And when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

[q] Rom. i. 16. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 2 Cor. iii. 6. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

36. [r] John xiv. 6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 1 Tim. ii. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus.

[s] John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God. John x. 30. I and *my* Father are one. Phil. ii. 6. Who, being in the form of God, thought it not robbery to be equal with God.

[t] Gal. iv. 4. But when the fullness of the time was come, God sent forth his Son, made of a woman.

God and man, in two entire distinct natures, and one person for ever.[u]

Q. 37. How did Christ, being the Son of God, become man?

A. Christ the Son of God became man, by taking to himself a true body and a reasonable soul,[w] being conceived by the power of the Holy Ghost, in the womb of the Virgin *Mary*, of her substance, and born of her,[x] yet without sin.[y]

Q. 38. Why was it requisite that the Mediator should be God?

A. It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death;[z] give worth and efficacy to his sufferings, obedience, and intercession;[a] and to satisfy God's justice,[b] procure his favor,[c] purchase a peculiar people,[d] give his Spirit to them,[e] conquer all their enemies,[f] and bring them to everlasting salvation.[g]

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[u] Luke i. 35. That holy thing which shall be born of thee shall be called the Son of God. Rom. ix. 5. Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen. Col. ii. 9. For in him dwelleth all the fullness of the Godhead bodily. Heb. xiii. 8. Jesus Christ the same yesterday, and to day, and for ever.

37. [w] John i. 14. And the Word was made flesh, and dwelt among us. Matt. xxvi. 38. My soul is exceeding sorrowful, even unto death. See Luke ii. 40, 52; John xi. 33.

[x] Luke i. 31, 35, 42. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.—The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.—Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

[y] Heb. iv. 15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin. Heb. vii. 26. For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners.

38. [z] Acts ii. 24. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. Rom. i. 4. Declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

[a] Acts xx. 28. To feed the church of God, which he hath purchased with his own blood. Heb. ix. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. See John xvii.

[b] Rom. iii. 24-26. Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a pro-

Q. 39. Why was it requisite that the Mediator should be man?

A. It was requisite that the Mediator should be man, that he might advance our nature,[h] perform obedience to the law,[i] suffer and make intercession for us in our nature,[k] have a fellow-feeling of our infirmities;[l] that we might

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pitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

[c] Eph. i. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

[d] Tit. ii. 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

[e] John xv. 26. But when the Conforter is come, whom I will send unto you from the Father. See John xvi. 7; xiv. 26.

[f] Luke i. 69, 71, 74. And hath raised up an horn of salvation for us in the house of his servant David;—That we should be saved from our enemies, and from the hand of all that hate us;—That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear.

[g] Heb. v. 9. He became the author of eternal salvation unto all them that obey him. See Heb. ix. 11-15.

39. [h] Rom. viii. 34. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 2 Pet. i. 4. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

[i] Matt. v. 17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Gal. iv. 4. God sent forth his Son, made of a woman, made under the law. Rom. v. 19. By the obedience of one shall many be made righteous.

[k] Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death. Heb. vii. 24, 25. But this *man*, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

[l] Heb. iv. 15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.

receive the adoption of sons,[m] and have comfort and access with boldness unto the throne of grace.[n]

Q. 40. Why was it requisite that the Mediator should be God and man in one person?

A. It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and this in one person; that the proper works of each nature might be accepted of God for us,[o] and relied on by us, as the works of the whole person.[p]

Q. 41. Why was our Mediator called Jesus?

A. Our Mediator was called Jesus, because he saveth his people from their sins.[q]

Q. 42. Why was our Mediator called Christ?

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure;[r] and so set apart, and fully furnished with all authority and ability,[s] to execute the office of prophet,[t] priest,[u] and king of his Church,[w] in the estate both of his humiliation and exaltation.

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[m] Gal. iv. 5. To redeem them that were under the law, that we might receive the adoption of sons.

[n] Heb. iv. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

40. [o] Matt. i. 21, 23. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.—Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Matt. iii. 17. This is my beloved Son, in whom I am well pleased.

[p] 1 Pet. ii. 6. Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

41. [q] Matt. i. 21. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

42. [r] Matt. iii. 16. Lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. John iii. 34. God giveth not the Spirit by measure *unto him.* Psa. xlv. 7. God, thy God, hath anointed thee with the oil of gladness above thy fellows.

[s] John vi. 27. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. See Matt. xxviii. 18-20.

Q. 43. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet, in his revealing to the Church in all ages,[x] by his Spirit and Word,[y] in divers ways of administration,[z] the whole will of God,[a] in all things concerning their edification and salvation.[b]

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[t] Acts iii. 22. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Luke iv. 18, 21. The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. And he began to say unto them, This day is this scripture fulfilled in your ears.

[u] Heb. v. 5, 6. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec. See Heb. iv. 14, 15.

[w] Isa. ix. 6, 7. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. See Psa. ii. 6.

43. [x] John i. 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

[y] 1 Pet. i. 10-12. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven.

[z] Heb. i. 1, 2. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son.

[a] John xv. 15. But I have called you friends; for all things that I have heard of my Father I have made known unto you.

[b] Eph. iv. 11-13. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge

Q. 44. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest, in his once offering himself a sacrifice without spot to God,[c] to be a reconciliation for the sins of his people;[d] and in making continual intercession for them.[e]

Q. 45. How doth Christ execute the office of a king?

A. Christ executeth the office of a king, in calling out of the world a people to himself;[f] and giving them officers,[g] laws,[h] and censures, by which he visibly governs them:[i] in bestowing saving grace upon his elect,[k] rewarding their obedience,[l] and correcting them for their sins,[m]

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of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. John xx. 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

44. [c] Heb. ix. 14, 28. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience?—So Christ was once offered to bear the sins of many.

[d] Heb. ii. 17. That he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. See 2 Cor. v. 18, 19.

[e] Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

45. [f] Isa. lv. 5. Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee, because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee. Gen. xlix. 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.

[g] 1 Cor. xii. 28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. See Eph. iv. 11, 12.

[h] John xv. 14. Ye are my friends, if ye do whatsoever I command you.

[i] Matt. xviii. 17, 18. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. See 1 Cor. v. 4, 5.; 1 Tim. v. 20; Tit. iii. 10.

[k] Acts v. 31. Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. See Psa. lxviii. 18.

[l] Rev. xxii. 12. And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. See Matt. xxv. 34-36; Rom. ii. 7.

[m] Rev. iii. 19. As many as I love, I rebuke and chasten.

preserving and supporting them under all their temptations and sufferings,[n] restraining and overcoming all their enemies,[o] and powerfully ordering all things for his own glory[p] and their good:[q] and also in taking vengeance on the rest, who know not God, and obey not the gospel.[r]

Q. 46. What was the estate of Christ's humiliation?

A. The estate of Christ's humiliation was that low condition, wherein he, for our sakes, emptying himself of his glory, took upon him the form of a servant, in his conception and birth, life, death, and after his death until his resurrection.[s]

Q. 47. How did Christ humble himself in his conception and birth?

A. Christ humbled himself in his conception and birth, in that, being from all eternity the Son of God in the bosom of the Father, he was pleased in the fullness of time to become the son of man, made of a woman of low estate, and to be born of her, with divers circumstances of more than ordinary abasement.[t]

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[n] Rom. viii. 37-39. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

[o] 1 Cor. xv. 25. For he must reign, till he hath put all enemies under his feet. Eph. i. 22. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church.

[p] Rom. xiv. 11. *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. Phil. ii. 11. And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

[q] Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

[r] 2 Thess. i. 8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Psa. ii. 9. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

46. [s] Phil. ii. 6-8. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 2 Cor. viii. 9. For ye know the grace of our Lord Jesus Christ, that, through he was rich, yet for your sakes he became poor, that ye though his poverty might be rich. See Luke i. 31; Acts ii. 24.

Q. 48. How did Christ humble himself in his life?

A. Christ humbled himself in his life, by subjecting himself to the law,[u] which he perfectly fulfilled,[w] and by conflicting with the indignities of the world,[x] temptations of Satan,[y] and infirmities in his flesh, whether common to the nature of man or particularly accompanying that his low condition.[z]

Q. 49. How did Christ humble himself in his death?

A. Christ humbled himself in his death, in that having been betrayed by Judas,[a] forsaken by his disciples,[b] scorned and rejected by the world,[c] condemned by Pilate, and tormented by his persecutors;[d] having also conflicted with the terrors of death and the powers of darkness, felt and

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47. [t] John i. 14, 18. The Word was made flesh, and dwelt among us.—The only begotten Son, which is in the bosom of the Father. Luke ii. 7. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger.

48. [u] Gal. iv. 4. God sent forth his Son, made of a woman, made under the law.

[w] Matt. v. 17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. See Rom. v. 19.

[x] Isa. liii. 2, 3. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not. Heb. xii. 2, 3. Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

[y] Matt. iv. 1. Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. See verses 2-12; Luke iv. 1-14.

[z] Heb. ii. 17, 18. Wherefore in all things it behooved him to be made like unto *his* brethren.—For in that he himself hath suffered being tempted, he is able to succor them that are tempted. See Heb. iv. 15; Isa. lii. 14.

49. [a] Matt. xxvii. 4. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that.*

[b] Matt. xxvi. 56. Then all the disciples forsook him, and fled.

[c] Isa. liii. 3. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

[d] Matt. xxvii. 26. And when he had scourged Jesus, he delivered *him* to be crucified. See John xix. 34; Luke xxii. 63, 64.

borne the weight of God's wrath;[e] he laid down his life an offering for sin,[f] enduring the painful, shameful, and cursed death of the cross.[g]

Q. 50. Wherein consisted Christ's humiliation after his death?

A. Christ's humiliation after his death, consisted in his being buried;[h] and continuing in the state of the dead and under the power of death till the third day,[i] which hath been otherwise expressed in these words, *He descended into hell.*

Q. 51. What was the estate of Christ's exaltation?

A. The estate of Christ's exaltation comprehendeth his resurrection,[k] ascension,[l] sitting at the right hand of the Father,[m] and his coming again to judge the world.[n]

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[e] Luke xxii. 44. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. Matt. xxvii. 46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? See Rom. viii. 31.

[f] Isa. liii. 10. Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed. Matt. xx. 28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

[g] Phil. ii. 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. See Heb. xii. 2. Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree.

50. [h] 1 Cor. xv. 3, 4. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures.

[i] Matt. xii. 40. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. See Psa. xvi. 10; Acts ii. 24-26; Rom. vi. 9.

51. [k] 1 Cor. xv. 4. And that he was buried, and that he rose again the third day according to the scriptures. See Acts ii. 32.

[l] Luke xxiv. 51. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. Eph. iv. 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things.

[m] Eph. i. 20. Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*.

[n] Acts i. 11. This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. See Matt. xxv. 31-46; Acts xvii. 31.

Q. 52. How was Christ exalted in his resurrection?

A. Christ was exalted in his resurrection, in that, not having seen corruption in death (of which it was not possible for him to be held)[o] and having the very same body in which he suffered, with the essential properties thereof[p] (but without mortality and other common infirmities belonging to this life) really united to his soul,[q] he rose again from the dead the third day by his own power;[r] whereby he declared himself to be the Son of God,[s] to have satisfied divine justice,[t] to have vanquished death and him that had the power of it,[u] and to be Lord of quick and dead.[w] All which he did as a public person,[x] the head of his Church,[y] for their justification,[z] quickening in grace,[a] sup-

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52. [o] Acts ii. 24. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. Psa. xvi. 10. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

[p] Luke xxiv. 39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

[q] Rom. vi. 9. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. Rev. i. 18. *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

[r] John ii. 19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. John x. 18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.

[s] Rom. i. 4. And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

[t] Rom. viii. 33, 34. *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God.

[u] Heb. ii. 14. That through death he might destroy him that had the power of death, that is, the devil.

[w] Rom. xiv. 9. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

[x] 1 Cor. xv. 21, 22. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

[y] Eph. i. 22, 23. And gave him *to be* the head over all *things* to the church, Which is his body, the fullness of him that filleth all in all. See Col. i. 18.

[z] Rom. iv. 25. Who was delivered for our offences, and was raised again for our justification.

[a] Eph. ii. 5, 6. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus. See Col. ii. 12.

port against enemies,[b] and to assure them of their resurrection from the dead at the last day.[c]

Q. 53. How was Christ exalted in his ascension?

A. Christ was exalted in his ascension in that; having after his resurrection often appeared unto and conversed with his apostles, speaking to them of the things pertaining to the kingdom of God,[d] and giving them commission to preach the gospel to all nations;[e] forty days after his resurrection, he, in our nature and as our head,[i] triumphing over enemies,[g] visibly went up into the highest heavens, there to receive gifts for men,[h] to raise up our affections thither,[i] and to prepare a place for us,[k] where himself is and shall continue till his second coming at the end of the world.[l]

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[b] 1 Cor. xv. 25, 26. For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death.

[c] 1 Cor. xv. 20. But now is Christ risen from the dead, *and* become the firstfruits of them that slept. 1 Thess. iv. 14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

53. [d] Acts i. 2, 3. Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

[e] Matt. xxviii. 19. Go ye therefore, and teach all nations.

[f] Heb. vi. 20. Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever.

[g] Eph. iv. 8. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

[h] Acts i. 9. While they beheld, he was taken up; and a cloud received him out of their sight. Eph. iv. 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things. Psa. lxviii. 18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them.*

[i] Col. iii. 1, 2. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.

[k] John xiv. 2, 3. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

[l] Acts iii. 21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Q. 54. How is Christ exalted in his sitting at the right hand of God?

A. Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to the highest favor with God the Father,[m] with all fullness of joy,[n] glory,[o] and power over all things in heaven and earth;[p] and doth gather and defend his Church, and subdue their enemies; furnisheth his ministers and people with gifts and graces,[q] and maketh intercession for them.[r]

Q. 55. How doth Christ make intercession?

A. Christ maketh intercession, by his appearing in our nature continually before the Father in heaven,[s] in the merit of his obedience and sacrifice on earth,[t] declaring his will to have it applied to all believers;[u] answering all accusations against them;[w] and procuring for them quiet

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54. [m] Phil. ii. 9. Wherefore God also hath highly exalted him, and given him a name which is above every name.

[n] Acts ii. 28. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. See Psa. xvi. 11.

[o] John xvii. 5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

[p] Eph. i. 22. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church. Matt. xxviii. 18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. See 1 Pet. iii. 22.

[q] Eph. iv. 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. See Psa. cx.

[r] Rom. viii. 34. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

55. [s] Heb. ix. 24. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us.

[t] Heb. i. 3. When he had by himself purged our sins, sat down on the right hand of the Majesty on high.

[u] John xvii. 9, 20, 24. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.—Neither pray I for these alone, but for them also which shall believe on me through their word;—Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me.

[w] Rom. viii. 35. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

of conscience notwithstanding daily failings,[x] access with boldness to the throne of grace,[y] and acceptance of their persons[z] and services.[a]

Q. 56. How is Christ to be exalted in his coming again to judge the world?

A. Christ is to be exalted in his coming again to judge the world, in that he, who was unjustly judged and condemned by wicked men,[b] shall come again at the last day in great power,[c] and in the full manifestation of his own glory and of his Father's, with all his holy angels,[d] with a shout, with the voice of the archangel, and with the trumpet of God,[e] to judge the world in righteousness.[f]

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[x] 1 John ii. 1, 2. If any man sin, we have an advocate with the Father Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for *the sins of* the whole world. Rom. v. 1, 2. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

[y] Heb. iv. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

[z] Eph. i. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

[a] 1 Pet. ii. 5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. See Rev. viii. 3, 4.

56. [b] Acts iii. 14, 15. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead.

[c] Matt. xxiv. 30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

[d] Luke ix. 26. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels. See Matt. xxv. 31.

[e] 1 Thess. iv. 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.

[f] Acts xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

Q. 57. What benefits hath Christ procured by his mediation?

A. Christ by his mediation hath procured redemption,[g] with all other benefits of the covenant of grace.[h]

Q. 58. How do we come to be made partakers of the benefits which Christ hath procured?

A. We are made partakers of the benefits which Christ hath procured by the application of them unto us,[i] which is the work especially of God the Holy Ghost.[k]

Q. 59. Who are made partakers of redemption through Christ?

A. Redemption is certainly applied, and effectually communicated, to all those for whom Christ hath purchased it;[l] who are in time by the Holy Ghost enabled to believe in Christ, according to the gospel.[m]

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57. [g] Heb. ix. 12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us.*

[h] 2 Cor. i. 20. For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

58. [i] John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name.

[k] Tit. iii. 5, 6. But according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour. John xvi. 14, 15. He shall glorify me: for he shall receive of mine, and shall show *it* unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show *it* unto you.

59. [l] John vi. 37, 39. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.—And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. John x. 15, 16. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. See Eph. i. 13, 14.

[m] Eph. ii. 8. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God. John iii. 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

Q. 60. Can they who have never heard the gospel, and so know not Jesus Christ, or believe in him, be saved by their living according to the light of nature?

A. They who having never heard the gospel,[n] know not Jesus Christ,[o] and believe not in him, cannot be saved,[p] be they never so diligent to frame their lives according to the light of nature,[q] or the laws of that religion which they profess;[r] neither is there salvation in any other, but in Christ alone,[s] who is the Saviour only of his body the Church.[t]

Q. 61. Are all they saved who hear the gospel, and live in the Church?

A. All that hear the gospel, and live in the visible Church, are not saved; but only they who are true members of the Church invisible.[u]

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60. [n] Rom. x. 14. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

[o] 2 Thess. i. 8, 9. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Eph. ii. 12. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

[p] John viii. 24. If ye believe not that I am *he*, ye shall die in your sins. John iii. 18. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

[q] 1 Cor. i. 21. For after that in the wisdom of God the world of wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. Rom. iii. 20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

[r] John iv. 22. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. See Phil. iii. 4-10. Rom. ii. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another.

[s] Acts iv. 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

[t] Eph. v. 23. Even as Christ is the head of the church: and he is the Saviour of the body.

61. [u] Rom. ix. 6. They *are* not all Israel, which are of Israel. Matt. vii. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. See Matt. xxii. 14; John xii. 38-40.

Q. 62. What is the visible Church?

A. The visible Church is a society made up of all such as in all ages and places of the world do profess the true religion,[w] and of their children.[x]

Q. 63. What are the special privileges of the visible Church?

A. The visible Church hath the privilege of being under God's special care and government;[y] of being protected and preserved in all ages, notwithstanding the opposition of all enemies;[z] and of enjoying the communion of saints, the ordinary means of salvation,[a] and offers of grace by Christ to all members of it in the ministry of the gospel testifying that whosoever believes in him shall be saved,[b] and excluding none that will come unto him.[c]

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62. [w] 1 Cor. i. 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. See 1 Cor. xii. 13; Rom. xv. 9-13; Matt. xxviii. 19, 20.

[x] Gen. xvii. 7. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. Acts ii. 39. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. 1 Cor. vii. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

63. [y] Isa. iv. 5, 6. And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain. See 1 Tim. iv. 10.

[z] Matt. xvi. 18. And upon this rock I will build my church; and the gates of hell shall not prevail against it. See Isa. xxxi. 4, 5. Zech. xii. 2-4, 8, 9; Psa. cxv.

[a] Acts ii. 42. They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

[b] Psa. cxlvii. 19, 20. He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and *as for his* judgments, they have not known them. See Rom, ix. 4; Acts xvi. 31. Eph. iv. 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Rom. viii. 9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

[c] John vi. 37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

Q. 64. What is the invisible Church?

A. The invisible Church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head.[d]

Q. 65. What special benefits do the members of the invisible Church enjoy by Christ?

A. The members of the invisible Church, by Christ, enjoy union and communion with him in grace and glory.[e]

Q. 66. What is that union which the elect have with Christ?

A. The union which the elect have with Christ is the work of God's grace,[f] whereby they are spiritually and mystically, yet really and inseparably, joined to Christ as their head and husband;[g] which is done in their effectual calling.[h]

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64. [d]Eph. i. 10, 22, 23. That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him.—And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, Which is his body, the fulness of him that filleth all in all. John xi. 52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. John x. 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

65. [e]John xvii. 21. That they all may be one; as thou, Father, *art* in me, and I in thee, that they also be one in us. 1 John i. 3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ. John xvii. 24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory.

66. [f]Eph. ii. 5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)

[g]1 Cor. vi. 17. But he that is joined unto the Lord is one spirit. John x. 28. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. Eph. v. 23. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

[h]1 Cor. i. 9. God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 1 Pet. v. 10. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

Q. 67. What is effectual calling?

A. Effectual calling is the work of God's almighty power and grace,[i] whereby (out of his free and especial love to his elect, and from nothing in them moving him thereunto)[k] he doth in his accepted time invite and draw them to Jesus Christ, by his Word and Spirit;[l] savingly enlightening their minds,[m] renewing and powerfully determining their wills,[n] so as they (although in themselves dead in sin) are hereby made willing and able, freely to answer his call, and to accept and embrace the grace offered and conveyed therein.[o]

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67. [i] Eph. i. 18-20. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*. 2 Tim. i. 8, 9. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

[k] Tit. iii. 4, 5. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. See Eph. ii. 4-10. Rom. ix. 11. For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.

[l] 2 Cor. v. 20. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. 2 Cor. vi. 2. Behold, now *is* the accepted time; behold, now *is* the day of salvation. John vi. 44. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 2 Thess ii. 13, 14. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

[m] Acts xxvi. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive foregiveness of sins, and inheritance among them which are sanctified by faith that is in me.

[n] Ezek. xi. 19. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh and will give them an heart of flesh. See Ezek. xxxvi. 26, 27.

[o] John vi. 45. And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

Q. 68. Are the elect only effectually called?

A. All the elect, and they only, are effectually called;[p] although others may be and often are outwardly called by the ministry of the Word,[q] and have some common operations of the Spirit;[r] who, for their willful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ.[s]

Q. 69. What is the communion in grace, which the members of the invisible church have with Christ?

A. The communion in grace, which the members of the invisible Church have with Christ, is their partaking of the virtue of his mediation, in their justification,[t] adoption,[u] sanctification, and whatever else in their life manifests their union with him.[w]

Phil. ii. 13. For it is God which worketh in you both to will and to do of *his* good pleasure. See Deut. xxx. 6; Eph. ii. 5.

68. [p] Acts xiii. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. Acts ii. 47. Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

[q] Matt. xxii. 14. For many are called, but few *are* chosen.

[r] Matt. xiii. 20, 21. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

[s] Psa. lxxxi. 11, 12. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust; *and* they walked in their own counsels. John xii. 38-40. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. See Acts xxviii. 25-27; John vi. 64, 65; Prov. i. 24-32; Psa. xcv. 7-11.

69. [t] Rom. viii. 30. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

[u] Eph. i. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

1 [w] Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Q. 70. What is justification?

A. Justification is an act of God's free grace unto sinners,[x] in which he pardoneth all their sin, accepteth and accounteth their persons righteous in his sight;[y] not for any thing wrought in them, or done by them,[z] but only for the perfect obedience and full satisfaction of Christ, by God imputed to them,[a] and received by faith alone.[b]

Q. 71. How is justification an act of God's free grace?

A. Although Christ, by his obedience and death, did make a proper, real, and full satisfaction to God's justice

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70. [x] Rom. iii. 22-25. Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

[y] Rom. iv. 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 2 Cor. v. 19, 21. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.—For he hath made him *to be* sin for us, who know no sin; that we might be made the righteousness of God in him.

[z] Eph. i. 6, 7. Wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Rom. iii. 28. Therefore we conclude that a man is justified by faith without the deeds of the law.

[a] Rom. iii. 24, 25. Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth *to be* a propitiation, through faith in his blood. Rom. v. 17-19. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Rom. iv. 6-8. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *Saying,* Blessed *are* they whose iniquities are forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin.

[b] Rom. v. 1. Therefore being justified by faith, we have peace with God. Acts x. 43. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. See Gal. ii. 16; Phil. iii. 9; Rom. iii. 25, 26.

in the behalf of them that are justified:[c] yet, inasmuch as God accepteth the satisfaction from a surety, which he might have demanded of them; and did provide this surety, his only Son,[d] imputing his righteousness to them,[e] and requiring nothing of them for their justification but faith,[f] which also is his gift,[g] their justification is to them of free grace.[h]

Q. 72. What is justifying faith?

A. Justifying faith is a saving grace,[i] wrought in the heart of a sinner, by the Spirit[k] and word of God,[l] whereby he, being convinced of his sin and misery, and

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71. [c] Matt. xx. 28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Rom. v. 8-10, 19. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.—For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

[d] 1 Tim. ii. 5, 6. For *there is* one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. Isa. liii. 5, 6. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. Heb. vii. 22. By so much was Jesus made a surety of a better testament. Rom. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

[e] 2 Cor. v. 21. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him. See Rom. iv. 11; 1 Cor. i. 30.

[f] Rom. iii. 25. Whom God hath set forth *to be* a propitiation through faith in his blood. Acts xvi. 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

[g] Eph. ii. 8. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God.

[h] Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

72. [i] Heb. x. 39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

[k] 1 Cor. xii. 3, 9. No man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.—To another faith by the same Spirit.

[l] Rom. x. 14, 17. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? So then faith *cometh* by hearing, and hearing by the word of God. See Rom. i. 16.

of the disability in himself and all other creatures to recover him out of his lost condition,[m] not only assenteth to the truth of the promise of the gospel,[n] but receiveth and resteth upon Christ and his righteousness therein held forth, for pardon of sin,[o] and for the accepting and accounting of his person righteous in the sight of God for salvation.[p]

Q. 73. How doth faith justify a sinner in the sight of God?

A. Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it;[q] nor as if the grace of faith, or any act thereof, were imputed to him for justification;[r] but only as it is an instrument, by which he receiveth and applieth Christ and his righteousness.[s]

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[m] John xvi. 8, 9. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me. Acts xvi. 30. Sirs, what must I do to be saved? See Acts ii. 37; Eph. ii. 1; Acts iv. 12; Rom. vii. 9.

[n] Eph. i. 13. In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation.

[o] Acts x. 43. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. See Acts xvi. 31; John i. 12.

[p] Phil. iii. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Acts xv. 11. But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

73. [q] Gal. iii. 11. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. Rom. iii. 28. Therefore we conclude that a man is justified by faith without the deeds of the law.

[r] Rom. iv. 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. See Rom. x. 10.

[s] John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name. See Phil. iii. 9. Gal. ii. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Q. 74. What is adoption?

A. Adoption is an act of the free grace of God,[t] in and for his only Son Jesus Christ,[u] whereby all those that are justified are received into the number of his children,[w] have his name put upon them,[x] the Spirit of his Son given to them,[y] are under his fatherly care and dispensations,[z] admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory.[a]

Q. 75. What is sanctification?

A. Sanctification is a work of God's grace, whereby, they whom God hath before the foundation of the world chosen to be holy, are in time through the powerful operation of his Spirit,[b] applying the death and resurrection of Christ unto them,[c] renewed in their whole man after

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74. [t] 1 John iii. 1. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

[u] Eph. i. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Gal. iv. 4, 5. But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.

[w] John i. 12. But as many as received him, to them he gave power to become the sons of God.

[x] 2 Cor. vi. 18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Rev. iii. 12. And *I will write upon him* my new name.

[y] Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his son into your hearts, crying, Abba, Father.

[z] Psa. ciii. 13. Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him. Matt. vi. 32. For your heavenly Father knoweth that ye have need of all these things.

[a] Rom. viii. 17. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. See Heb. vi. 12.

75. [b] Eph. i. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. 1 Cor. vi. 11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 2 Thess. ii. 13. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

[c] Rom. vi. 4-6. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his resurrection*: Knowing this, that our old man is crucified

the image of God;[d] having the seeds of repentance unto life and all other saving graces, put into their hearts,[e] and those graces so stirred up, increased, and strengthened,[f] as that they more and more die unto sin and rise unto newness of life.[g]

Q. 76. What is repentance unto life?

A. Repentance unto life is a saving grace,[h] wrought in the heart of a sinner by the Spirit[i] and word of God,[k]

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with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. Phil. iii. 10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.

[d] Eph. iv. 23, 24. And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.

[e] Acts xi. 18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. 1 John iii. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

[f] Jude 20. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost. Eph. iii. 16-19. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Col. i. 10, 11. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.

[g] Rom. vi. 4, 6. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

76. [h] Luke xxiv. 47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 2 Tim. ii. 25. If God peradventure will give them repentance to the acknowledging of the truth.

[i] John xvi. 8, 9. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me.

[k] Acts xi. 18, 20, 21. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.—And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. See Psa. xix. 7-14; Acts ii. 37.

whereby, out of the sight and sense, not only of the danger,[l] but also of the filthiness and odiousness of his sins,[m] and upon the apprehension of God's mercy in Christ to such as are penitent,[n] he so grieves for[o] and hates his sins,[p] as that he turns from them all to God,[q] purposing and endeavoring constantly to walk with him in all the ways of new obedience.[r]

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[l] Ezek. xviii. 30, 32. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin.—For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye. Luke xv. 17, 18. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.

[m] Ezek. xxxvi. 31. Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Ezek. xvi. 61, 63. Then shalt thou remember thy ways, and be ashamed.—That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame. See Psa. li.

[n] Psa. cxxx. 3-7. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But *there is* forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul *waiteth* for the Lord more than they that watch for the morning: *I say, more than* they that watch for the morning. Let Israel hope in the Lord: for with the Lord *there is* mercy, and with him *is* plenteous redemption. Joel ii. 12, 13. Therefore also now, saith the Lord, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. See Zech. xii. 10: Matt. xxvi. 75.

[o] Jer. xxxi. 18, 19. I have surely heard Ephraim bemoaning himself *thus;* Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* turn thou me, and I shall be turned; for thou *art* the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

[p] 2 Cor. vii. 11. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge!

[q] Acts xxvi. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God. Ezek. xiv. 6. Repent, and turn *yourselves* from your idols; and turn away your faces from all your abominations. 1 Kings viii. 47, 48. If they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; And *so* return unto thee with all their heart, and with all their soul. See 1 Sam. vii. 3.

Q. 77. Wherein do justification and sanctification differ?

A. Although sanctification be inseparably joined with justification,[s] yet they differ, in that God, in justification imputeth the righteousness of Christ;[t] in sanctification his Spirit infuseth grace, and enableth to the exercise thereof;[u] in the former, sin is pardoned;[w] in the other, it is subdued;[x] the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation;[y] the other is neither equal in all,[z] nor in this life perfect in any,[a] but growing up to perfection.[b]

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[r] Psa. cxix. 59, 128. I thought on my ways, and turned my feet unto thy testimonies.—Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way. See Luke i. 6. Rom. vi. 17, 18. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became servants of righteousness. Luke xix. 8. And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

77. [s] 1 Cor. vi. 11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

[t] Rom. iv. 6, 8. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.—Blessed *is* the man to whom the Lord will not impute sin. See 2 Cor. v. 21; Rom. iii. 24.

[u] Ezek. xxxvi. 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them.*

[w] Rom. iii. 24, 25. Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past.

[x] Rom. vi. 6, 14. Knowing this, that our old man is crucified with *him,* that the body of sin might be destroyed, that henceforth we should not serve sin.—For sin shall not have dominion over you: for ye are not under the law, but under grace.

[y] Rom. viii. 1, 33, 34. *There is* therefore now no condemnation to them which are in Christ Jesus.—Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth?

Q. 78. Whence ariseth the imperfection of sanctification in believers?

A. The imperfection of sanctification in believers ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the spirit; whereby they are often foiled with temptations, and fall into many sins,[c] are hindered in all their spiritual services,[d] and their best works are imperfect and defiled in the sight of God.[e]

Q. 79. May not true believers, by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of grace?

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[z] Heb. v. 12-14. For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk *is* unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil. See 1 John ii. 12-14.

[a] 1 John i. 8, 10. If we say that we have no sin, we deceive ourselves and the truth is not in us.—If we say that we have not sinned, we make him a liar, and his word is not in us.

[b] 2 Cor. vii. 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Phil. iii. 12-14. Not as thou I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

78. [c] Rom. vii. 18, 23. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.—But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. See Mark xiv. 66-72; Gal. ii. 11, 12.

[d] Gal. v. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. Heb. xii. 1. Let us lay aside every weight, and the sin which doth so easily beset *us*.

[e] Isa. lxiv. 6. But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. See Ex. xxviii. 38.

A. True believers, by reason of the unchangeable love of God,[f] and his decree and covenant to give them perseverance,[g] their inseparable union with Christ,[h] his continual intercession for them,[i] and the Spirit and seed of God abiding in them,[k] can neither totally nor finally fall away from the state of grace,[l] but are kept by the power of God through faith unto salvation.[m]

Q. 80. Can true believers be infallibly assured that they are in the estate of grace, and that they shall preserve therein unto salvation?

A. Such as truly believe in Christ, and endeavor to walk in all good conscience before him,[n] may, without ex-

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79. [f] Jer. xxxi. 3. The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. John xiii. 1. Having loved his own which were in the world, he loved them unto the end.

[g] 2 Tim. ii. 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. Heb. xiii. 20, 21. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen. 2 Sam. xxiii. 5. Yet he hath made with me an everlasting covenant, ordered in all *things*, and sure. See Isa. liv. 10.

[h] 1 Cor. i. 8, 9. Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ. God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

[i] Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Luke xxii. 32. But I have prayed for thee, that thy faith fall not.

[k] 1 John iii. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 1 John ii. 27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

[l] Jer. xxxii. 40. And I will make an everlasting covenent with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. John x. 28. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

[m] 1 Pet. i. 5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Phil. i. 6.—He which hath begun a good work in you will perform *it* until the day of Jesus Christ.

80. [n] 1 John ii. 3. And hereby we do know that we know him, if we keep his commandments. See Acts xxiv. 16.

traordinary revelation, by faith grounded upon the truth of God's promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made, [o] and bearing witness with their spirits that they are the children of God, [p] be infallibly assured that they are in the estate of grace and shall persevere therein unto salvation. [q]

Q. 81. Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?

A. Assurance of grace and salvation not being of the essence of faith, [r] true believers may wait long before they obtain it;[s] and, after the enjoyment thereof, may have it weakened and intermitted, through manifold distempers, sins, temptations, and desertions;[t] yet are they never left without such a presence and support of the Spirit of God, as keeps them from sinking into utter despair.[u]

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[o] 1 Cor. ii. 12. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 1 John iv. 13, 16. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.—And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. 1 John iii. 14, 18, 19, 21, 24. We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.—My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him.—Beloved, if our heart condemn us not, *then* have we confidence toward God.—And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. Heb. vi. 11, 12. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises.

[p] Rom. viii. 16. The Spirit itself beareth witness with our spirit, that we are the children of God.

[q] 1 John v. 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 2 Tim. i. 12. I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

81. [r] 2 Pet. i. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

[s] 1 John v. 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. See Psa. lxxxviii.

[t] Psa. lxxvii. 7-9. Will the Lord cast off for ever? and will he be favorable no more? Is his mercy clean gone for ever? doth *his* promise fail

Q. 82. What is the communion in glory, which the members of the invisible Church have with Christ?

A. The communion in glory, which the members of the invisible Church have with Christ, is in this life,[w] immediately after death,[x] and at last perfected at the resurrection and day of judgment.[y]

Q. 83. What is the communion in glory with Christ, which the members of the invisible Church enjoy in this life?

A. The members of the invisible Church have communicated to them, in this life, the first-fruits of glory with

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for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Psa. xxii. 1. My God, my God, why hast thou forsaken me? *why art thou so* far from helping me, *and from* the words of my roaring? Psa. xxxi. 22. For I said in my haste, I am cut off from before thine eyes. See Psa. xxx. 6, 7; li. 8, 12.

[u] Psa. lxxiii. 13-15, 23. Verily I have cleansed my heart *in* vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus; behold, I should offend *against* the generation of thy children.—Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand. 1 John iii. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. Isa. liv. 7-11. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires.

82. [w] 2 Cor. iii. 18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord. Col. iii. 3. For ye are dead, and your life is hid with Christ in God.

[x] Luke xxiii. 43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. 2 Cor. v. 8. We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

[y] 1 Thess. iv. 17. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Christ, as they are members of him their head, and so in him are interested in that glory which he is fully possessed of;[z] and, as an earnest thereof, enjoy the sense of God's love,[a] peace of conscience, joy in the Holy Ghost, and hope of glory.[b] As, on the contrary, sense of God's revenging wrath, horror of conscience, and a fearful expectation of judgment, are to the wicked the beginning of the torments which they shall endure after death.[c]

Q. 84. Shall all men die?

A. Death being threatened as the wages of sin,[d] it is appointed unto all men once to die;[e] for that all have sinned.[f]

Q. 85. Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?

A. The righteous shall be delivered from death itself at the last day, and even in death are delivered from the sting and curse of it;[g] so that, although they die, yet it is

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83. [z] Eph. ii. 5, 6. Even when we were dead in sins, hath quickened us together with Christ.—And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus.

[a] Rom. v. 5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. 2 Cor. i. 22. Who hath also sealed us, and given the earnest of the Spirit in our hearts.

[b] Rom. v. 1, 2. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Rom. xiv. 17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

[c] Gen. iv. 13. And Cain said unto the LORD, My punishment *is* greater than I can bear. Matt. xxvii. 4.—I have sinned in that I have betrayed the innocent blood. Heb. x. 27. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Mark ix. 48. Where their worm dieth not, and the fire is not quenched. See Rom. ii. 9.

84. [d] Rom. vi. 23. For the wages of sin *is* death.

[e] Heb. ix. 27. And as it is appointed unto men once to die.

[f] Rom. v. 12. So death passed upon all men, for that all have sinned.

85. [g] 1 Cor. xv. 26, 55-57. The last enemy *that* shall be destroyed *is* death.—O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. See Heb. ii. 15.

out of God's love,[h] to free them perfectly from sin and misery,[i] and to make them capable of further communion with Christ in glory, which they then enter upon.[k]

Q. 86. What is the communion in glory with Christ, which the members of the invisible Church enjoy immediately after death?

A. The communion in glory with Christ, which the members of the invisible Church enjoy immediately after death, is in that their souls are then made perfect in holiness,[l] and received into the highest heavens,[m] where they behold the face of God in light and glory;[n] waiting for the full redemption of their bodies,[o] which even in death continue united to Christ,[p] and rest in their graves, as in their beds,[q] till at the last day they be again united to their souls.[r] Whereas the souls of the wicked are at their death cast into hell, where they remain in torments and utter darkness; and their bodies kept in their graves, as in their prisons, until the resurrection and judgment of the great day.[s]

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[h] Rom. xiv. 8. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. Psa. cxvi. 15. Precious in the sight of the LORD *is* the death of his saints.

[i] Rev. xiv. 13. Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Luke xvi. 25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

[k] Luke xxiii. 43. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. Phil. i. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

86. [l] Acts vii. 55, 59. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.—And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit. Rev. vii. 13, 14. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Rev. xix. 8. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

[m] 2 Cor. v. 8. We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. Phil. i. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Acts iii. 21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Eph. iv. 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things.

[n] Rev. vii. 15. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 1 Cor. xiii. 12. Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. See Matt. v. 8.

Q. 87. What are we to believe concerning the resurrection?

A. We are to believe, that, at the last day, there shall be a general resurrection of the dead, both of the just and unjust:[t] when they that are then found alive shall in a moment be changed; and the selfsame bodies of the dead which are laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ.[u] The bodies of the just, by the Spirit of Christ, and by virtue of his resurrection as their head, shall be raised in power, spiritual, and incorruptible, and made like to his glorious body:[w] and the bodies of the wicked shall be raised up in dishonor by him as an offended judge.[x]

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[o] Rom. viii. 23. And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemtion of our body. Psa. xvi. 9. My flesh also shall rest in hope.

[p] Rom. viii. 11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 1 Thess. iv. 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

[q] 1 Kings ii. 10. So David slept with his fathers, and was buried in the city of David. John xi. 11. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

[r] 1 Thess. iv. 14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

[s] Luke xvi. 23, 24. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Larazus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. Jude 7. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

87. [t] Acts xxiv. 15. There shall be a resurrection of the dead, both of the just and unjust.

[u] 1 Cor. xv. 51-53. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall

Q. 88. What shall immediately follow after the resurrection?

A. Immediately after the resurrection shall follow the general and final judgment of angels and men:[y] the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord.[z]

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be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. 1 Thess. iv. 15-17. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. See John v. 28, 29.

[w] 1 Cor. xv. 21-23, 42-44. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.—So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. Phil. iii. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body. See Dan. xii. 2.

[x] John v. 28, 29. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Dan. xii. 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. See Matt. xxv. 33.

88. [y] Matt. xvi. 27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 2 Pet. ii. 4. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness to be reserved unto judgment. 2 Cor. v. 10. For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

[z] Matt. xxiv. 36, 42, 44. But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.—Watch therefore; for ye know not what hour your Lord doth come.—Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. See Luke xxi. 35, 36.

Q. 89. What shall be done to the wicked at the day of judgment?

A. At the day of judgment, the wicked shall be set on Christ's left hand,[a] and, upon clear evidence and full conviction of their own consciences,[b] shall have the fearful but just sentence of condemnation pronounced against them;[c] and thereupon shall be cast out from the favorable presence of God, and the glorious fellowship with Christ, his saints, and all his holy angels, into hell, to be punished with unspeakable torments both of body and soul, with the devil and his angels for ever.[d]

Q. 90. What shall be done to the righteous at the day of judgment?

A. At the day of judgment, the righteous, being caught up to Christ in the clouds;[e] shall be set on his right hand and there openly acknowledged and acquitted:[f] shall join with him in the judging of reprobate angels and men:[g]

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89. [a] Matt. xxv. 33. And he shall set the sheep on his right hand, but the goats on the left.

[b] Matt. xxii. 12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Luke xix 22. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow.

[c] Matt. xxv. 41, 42. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink.

[d] Matt. xxv. 46. And these shall go away into everlasting punishment. 2 Thess. i. 8, 9. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. See Luke xvi. 26; Mark ix. 43.

90. [e] 1 Thess. iv. 17. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

[f] Matt. xxv. 33. And he shall set the sheep on his right hand. Matt. x. 32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

[g] 1 Cor. vi. 2, 3. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to the life.

and shall be received into heaven,[h] where they shall be fully and for ever freed from all sin and misery;[i] filled with inconceivable joys;[k] made perfectly holy and happy both in body and soul, in the company of innumerable saints and angels;[l] but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all eternity.[m] And this is the perfect and full communion, which the members of the invisible Church shall enjoy with Christ in glory, at the resurrection and day of judgment.

Having seen what the Scriptures principally teach us to believe concerning God, it follows to consider what they require as the duty of man.

Q. 91. What is the duty which God requireth of man?

A. The duty which God requireth of man is obedience to his revealed will.[n]

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[h] Matt. xxv. 34, 46. Then shall the King say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—But the righteous into life eternal.

[i] Eph. v. 27. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. See Rev. xiv. 13.

[k] Psa. xvi. 11. Thou wilt show me the path of life: in thy presence *is* fullness of joy; at thy right hand *there are* pleasures for evermore.

[l] Heb. xii. 22, 23. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

[m] 1 John iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 1 Cor. xiii. 12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 1 Thess. iv. 17, 18. So shall we ever be with the Lord. Wherefore comfort one another with these words. See Rev. xxii. 3-5.

91. [n] Deut. xxix. 29. The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law. Micah vi. 8. He hath showed thee, O man, what *is* good: and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? I Sam. xv. 22. And Samuel said, Hath the LORD as *great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

Q. 92. What did God at first reveal unto man as the rule of his obedience?

A. The rule of obedience revealed to Adam in the estate of innocence, and to all mankind in him, beside a special command, not to eat of the fruit of the tree of the knowledge of good and evil, was the moral law.[o]

Q. 93. What is the moral law?

A. The moral law is the declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body,[p] and in performance of all those duties of holiness and righteousness which he oweth to God and man:[q] promising life upon the fulfilling, and threatening death upon the breach of it.[r]

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92. [o] Gen. i. 27. So God created man in his *own* image, in the image of God created he him; male and female created he them. Rom. x. 5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. Rom. ii. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another. Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

93. [p] Deut. v. 1, 31, 33. Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them.—I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them*.—Ye shall walk in all the ways which the LORD your God hath commanded you. Luke x. 26-28. What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. 1 Thess. v. 23. *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

[q] Luke i. 75. In holiness and righteousness before him, all the days of our life. Acts xxiv. 16. And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

[r] Rom. x. 5. The man which doeth those things shall live by them.

Q. 94. Is there any use of the moral law to man since the fall?

A. Although no man since the fall can attain to righteousness and life by the moral law;[s] yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate.[t]

Q. 95. Of what use is the moral law to all men?

A. The moral law is of use to all men, to inform them of the holy nature and will of God,[u] and of their duty binding them to walk accordingly;[w] to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives;[x] to humble them in the sense of their sin and misery,[y] and thereby help them to

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Gal. iii. 10. Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

94. [s] Rom. viii. 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Gal. ii. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

[t] 1 Tim. i. 8. But we know that the law *is* good, if a man use it lawfully.

95. [u] Lev. xx. 7, 8. Sanctify yourselves therefore, and be ye holy: for I *am* the Lord your God. And ye shall keep my statutes, and do them: I *am* the Lord which sanctify you. Rom. vii. 12. Wherefore the law *is* holy, and the commandment holy, and just, and good.

[w] James ii. 10. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. Micah vi. 8. What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

[x] Psa. xix. 11, 12. Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward. Who can understand *his* errors? cleanse thou me from secret *faults*. Rom. iii. 20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. Rom. vii. 7. I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

[y] Rom. iii. 9, 23. What then? Are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin.—For all have sinned and come short of the glory of God. Rom. vii. 9, 13. When the commandment came, sin revived, and I died.—That sin by the commandment might become exceeding sinful.

a clearer sight of the need they have of Christ,[z] and of the perfection of his obedience.[a]

Q. 96. What particular use is there of the moral law to unregenerate men?

A. The moral law is of use to unregenerate men, to awaken their consciences to flee from the wrath to come,[b] and to drive them to Christ;[c] or, upon their continuance in the estate and way of sin, to leave them inexcusable,[d] and under the curse thereof.[e]

Q. 97. What special use is there of the moral law to the regenerate?

A. Although they that are regenerate and believe in Christ, be delivered from the moral law as a covenant of works,[f] so as thereby they are neither justified[g] nor condemned:[h] yet, beside the general uses thereof common to them with all men, it is of special use to show them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead and for their good;[i] and thereby to provoke them to more thankfulness,[k] and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.[l]

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[z] Gal. iii. 21, 22. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise of faith of Jesus Christ might be given to them that believe.

[a] Rom. x. 4. For Christ *is* the end of the law for righteousness to every one that believeth.

96. [b] 1 Tim. i. 9, 10. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile them selves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.

[c] Gal. iii. 24. Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

[d] Rom. i. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse. See Rom. ii. 15.

[e] Gal. iii. 10. For as many as are of the works of the law are under the curse.

97. [f] Rom. vi. 14. For sin shall not have dominion over you: for ye are not under the law, but under grace. Rom. vii. 4, 6. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.—But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. Gal. iv. 4, 5. But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.

[g] Rom. iii. 20. Therefore by the deeds of the law there shall no flesh be justified in his sight.

Q. 98. Wherein is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments, which were delivered by the voice of God upon mount Sinai, and written by him on two tables of stone;[m] and are recorded in the twentieth chapter of Exodus: the first four commandments containing our duty to God, and the other six our duty to man.[n]

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[h] Rom. viii. 1, 34. *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.—Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

[i] Rom. vii. 24, 25. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. Gal. iii. 13, 14. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Rom. viii. 3, 4. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us. 2 Cor. v. 21. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

[k] Col. i. 12-14. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: In whom we have redemption through his blood, *even* the forgiveness of sins. See Luke i. 68, 69, 74, 75.

[l] Rom. vii. 22. For I delight in the law of God after the inward man. Rom. xii. 2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God. Tit. ii. 11-14. For the grace of God that bringeth salvation hath appeared to all men, Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Q. 99. What rules are to be observed for the right understanding of the ten commandments?

A. For the right understanding of the ten commandments, these rules are to be observed:—

1. That the law is perfect, and bindeth every one to full conformity in the whole man unto the righteousness thereof, and unto entire obedience for ever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin.[o]

2. That it is spiritual, and so reacheth the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures.[p]

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98. [m] Deut. x. 4. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount, out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. See Ex. xxxiv. 1-4.

[n] Matt. xxii. 37-40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

99. [o] Psa. xix. 7. The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple. James ii. 10. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. Matt. v. 21, 22. Ye have heard that it was said by them of old time, Thou shalt not kill; and whososever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

[p] Rom. vii. 14. For we know that the law is spiritual: but I am carnal, sold under sin. Deut. vi. 5. And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. Matt. xxii. 37-39. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbor as thyself. Matt. xii. 36, 37. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. See Matt. v. 27-48.

3. That one and the same thing, in divers respects, is required or forbidden in several commandments.[q]

4. That as, where a duty is commanded, the contrary sin is forbidden;[r] and, where a sin is forbidden, the contrary duty is commanded:[s] so, where a promise is annexed, the contrary threatening is included;[t] and, where a threatening is annexed, the contrary promise is included.[u]

5. That what God forbids, is at no time to be done;[w]

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[q] Col. iii. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. 1 Tim. vi. 10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. Prov. i. 19. So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof. Amos viii. 5. Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great and falsifying the balance by deceit?

[r] Isa. lviii. 13. If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words. Matt. xv. 4-6. For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me; And honor not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition. See Deut. vi. 13: Matt. iv. 9, 10.

[s] Eph. iv. 28. Let him that stole steal no more: but rather let him labor, working with *his* hands the thing which is good, that he may have to give to him that needeth.

[t] Ex. xx. 12. Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. Prov. xxx. 17, The eye *that* mocketh at *his* father, and despiseth to obey *his* mother the ravens of the valley shall pick it out, and the young eagles shall eat it.

[u] Jer. xviii. 7, 8. *At what* instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy *it;* If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. Ex. xx. 7. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. See Psa. xv. 1, 4, 5; xxiv. 4, 4.

[w] Rom. iii. 8. And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. Heb. xi. 25. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

what he commands is always our duty;[x] and yet every particular duty is not to be done at all times.[y]

6. That, under one sin or duty, all of the same kind are forbidden or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.[z]

7. That what is forbidden or commanded to ourselves, we are bound, according to our places, to endeavor that it may be avoided or performed by others, according to the duty of their places.[a]

8. That in what is commanded to others, we are bound, according to our places and callings, to be helpful to

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[x] Deut. iv. 9. Only take heed to thyself, and keep thy soul diligently' lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons.

[y] Matt. xii. 7. But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. Mark xiv. 7. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

[z] Heb. x. 24, 25. And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching. 1 Thess. v. 22. Abstain from all appearance of evil. Gal. v. 26. Let us not be desirous of vainglory, provoking one another, envying one another. Col. iii. 21. Fathers, provoke not your children *to anger*, lest they be discouraged. Jude 23. And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

[a] Ex. xx. 10. But the seventh day *is* the Sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates. Lev. xix. 17. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Gen. xviii. 19. For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment. Deut. vi. 6, 7. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Josh. xxiv. 15. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the LORD.

them;[b] and to take heed of partaking with others in what is forbidden them.[c]

Q. 100. What special things are we to consider in the ten commandments?

A. We are to consider in the ten commandments, the preface, the substance of the commandments themselves, and the several reasons annexed to some of them the more to enforce them.

Q. 101. What is the preface to the ten commandments?

A. The preface to the ten commandments is contained in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*[d] Wherein God manifesteth his sovereignty, as being Jehovah, the eternal, immutable, and almighty God;[e] having his being in and of himself,[f] and giving being to all his words[g] and works:[h] and that he is a God in covenant, as with Israel of old, so with all his people;[i] who, as he brought them out of their bondage in Egypt, so he delivered us from our spiritual thraldom:[k] and that therefore we are bound to take him for our God alone, and to keep all his commandments.[l]

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[b] 2 Cor. i. 24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

[c] 1 Tim. v. 22. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. Eph. v. 11. And have no fellowship with the unfruitful works of darkness, but rather reprove *them.*

101.[d] Ex. xx. 2.

[e] Isa. xliv. 6. Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God.

[f] Ex. iii. 14. And God said unto Moses, I AM THAT I AM· and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

[g] Ex. vi. 3. And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty; but by my name JEHOVAH was I not known to them.

[h] Acts xvii. 24, 28. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.—For in him we live, and move, and have our being.

[i] Gen. xvii. 7. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. Rom. iii. 29. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also.

[k] Luke i. 74, 75. That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life.

Q. 102. What is the sum of the four commandments which contain our duty to God?

A. The sum of the four commandments containing our duty to God, is to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind.[m]

Q. 103. Which is the first commandment?

A. The first commandment is, *Thou shall have no other gods before me.*[n]

Q. 104. What are the duties required in the first commandment?

A. The duties required in the first commandment are, the knowing and acknowledging of God to be the only true God, and our God;[o] and to worship and glorify him accordingly,[p] by thinking,[q] meditating,[r] remembering,[s] highly esteeming,[t] honoring,[u] adoring,[w] choosing,[x] loving,[y] desiring,[z] fearing of him;[a] believing him;[b] trusting,[c] hoping,[d] delighting,[e] rejoicing in him;[f] being zealous for him;[g] calling upon him; giving all praise and thanks,[h] and yielding all obedience and submission to him with the whole man;[i] being careful in all things to please him,[k] and sorrowful when in any thing he is offended;[l] and walking humbly with him.[m]

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[l] 1 Pet. i. 15-18. But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers. See Lev. xix. 2, 36, 37.

102. [m] Luke x. 27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.

103. [n] Ex. xx. 3.

104. [o] 1 Chron. xxviii. 9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind Deut. xxvi. 17. Thou hast avouched the Lord this day to be thy God Isa. xliii. 10. Ye *are* my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me. See Jer xiv 22.

[p] Psa. xcv. 6, 7. O come, let us worship and bow down. let us kneel before the Lord our maker. For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand Matt. iv. 10. Then saith Jesus unto him, Get thee hence, Satan for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Psa. xxix. 2. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

[q] Mal. iii. 16. Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

[r] Psa. lxiii. 6. When I remember thee upon my bed, *and* meditate on thee in the *night* watches.

[s] Eccl. xii. 1. Remember now thy Creator in the days of thy youth.

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[t] Psa. lxxi. 19. Thy righteousness also, O God, *is* very high, who hast done great things: O God, who *is* like unto thee?

[u] Mal. i. 6. A son honoreth *his* father. and a servant his master: if then I *be* a father, where *is* mine honor? and if I *be* a master, where *is* my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

[w] Isa. xlv. 23. I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. See Psa. xcvi.

[x] Josh. xxiv. 22. And Joshua said unto the people, Ye *are* witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, *We are* witnesses.

[y] Deut. vi. 5. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

[z] Psa. lxxiii. 25. Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire besides thee.

[a] Isa. viii. 13. Sanctify the Lord of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread.

[b] Ex. xiv. 31. And the people feared the Lord, and believed the Lord.

[c] Isa. xxvi. 4. Trust ye in the Lord for ever: for in the Lord JEHOVAH *is* everlasting strength.

[d] Psa. cxxx. 7. Let Israel hope in the Lord: for with the Lord *there is* mercy, and with him *is* plenteous redemption.

[e] Psa. xxxvii. 4. Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

[f] Psa. xxxii. 11. Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

[g] Rom. xii. 11. Not slothful in business; fervent in spirit; serving the Lord. See Num. xxv. 11.

[h] Phil. iv. 6. But in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

[i] Jer. vii. 23. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. James iv. 7. Submit yourselves therefore to God. See Rom. xii. 1.

[k] 1 John iii. 22. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

Q. 105. What are the sins forbidden in the first commandment?

A. The sins forbidden in the first commandment are atheism, in denying, or not having a God;[n] idolatry, in having or worshiping more gods than one, or any with, or instead of the true God;[o] the not having and vouching him for God, and our God;[p] the omission or neglect of any thing due to him, required in this commandment;[q] ignorance,[r] forgetfulness,[s] misapprehensions,[t] false opinions,[u] unworthy and wicked thoughts of him;[w] bold and curious searchings into his secrets;[x] all profaneness,[y] hatred of God,[z] self-love,[a] self-seeking,[b] and all other inordinate and immoderate setting of our mind, will or affections upon other things, and taking them off from him in whole or in part;[c] vain credulity;[d] unbelief;[e] heresy;[f] misbelief;[g] distrust;[h] despair;[i] incorrigibleness,[k]

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[l] Psa. cxix. 136. Rivers of waters run down mine eyes, because they keep not thy law. Jer. xxxi. 18. I have surely heard Ephraim bemoaning himself *thus;* Thou has chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* turn thou me, and I shall be turned; for thou *art* the LORD my God.

[m] Micah vi. 8. He hath showed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

105. [n] Psa. xiv. 1. The fool hath said in his heart, *There is* no God. Eph. ii. 12. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

[o] Jer. ii. 27, 28. Saying to a stock, Thou *art* my father; and to a stone, Thou hast brought me forth: for they have turned *their* back unto me, and not *their* face: but in the time of their trouble they will say, Arise, and save us. But where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble for *according to* the number of thy cities are thy gods, O Judah. 1 Thess. i. 9. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God.

[p] Psa. lxxxi. 11. But my people would not hearken to my voice; and Israel would none of me.

[q] Isa. xliii. 22, 23. But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honored me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

[r] Jer. iv. 22. For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge. Hos. iv. 1, 6. Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land.—My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

[s] Jer. ii. 32. Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten me days without number. See Psa. i. 22.

[t] Acts xvii. 23, 29. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom

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therefore ye ignorantly worship, him declare I unto you.—Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

[u] Isa. xl. 18. To whom then will ye liken God? or what likeness will ye compare unto him?

[w] Psa. l. 21. These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes.

[x] Deut. xxix. 29. The secret *things belong* unto the Lord our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

[y] Tit. i. 16. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate. Heb. xii. 16. Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

[z] Rom. i. 30. Backbiters, haters of God, despiteful, proud, boasters.

[a] 2 Tim. iii. 2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

[b] Phil. ii. 21. For all seek their own, not the things which are Jesus Christ's.

[c] 1 John ii. 15, 16. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. See 1 Sam. ii. 29; Col. iii. 2, 5.

[d] 1 John iv. 1. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

[e] Heb. iii. 12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

[f] Gal. v. 20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. See Tit. iii. 10.

[g] Acts xxvi. 9. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

[h] Psa. lxxviii. 22. Because they believed not in God, and trusted not in his salvation.

[i] Gen. iv. 13. And Cain said unto the Lord, My punishment *is* greater than I can bear.

[k] Jer. v. 3. Thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

and insensibleness under judgments;[l] hardness of heart;[m] pride;[n] presumption;[o] carnal security;[p] tempting of God;[q] using unlawful means,[r] and trusting in lawful means;[s] carnal delights and joys;[t] corrupt, blind, and indiscreet zeal;[u] lukewarmness,[w] and deadness in the things of God;[x] estranging ourselves, and apostatizing from God;[y] praying, or giving any religious worship, to saints, angels, or any other creatures;[z] all compacts and consulting with the devil,[a] and hearkening to his suggestions;[b] making men the lords of our faith and conscience;[c] slighting and despising God and his commands,[d] resisting and grieving of his Spirit,[e] discontent and impatience at his dispensations, charging him foolishly for the evils he inflicts on us;[f] and ascribing the praise of any good we either are, have, or can do, to fortune,[g] idols,[h] ourselves,[i] or any other creature.[k]

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[l] Isa. xlii. 25. Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

[m] Rom. ii. 5. But, after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.

[n] Jer. xiii. 15. Hear ye, and give ear; be not proud: for the Lord hath spoken.

[o] Psa. xix. 13. Keep back thy servant also from presumptuous *sins;* let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

[p] Zeph. i. 12. And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil.

[q] Matt. iv. 7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

[r] Rom. iii. 8. And not *rather,* (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

[s] Jer. xvii. 5. Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

[t] 2 Tim. iii. 4. Traitors, heady, highminded, lovers of pleasures more than lovers of God.

[u] Gal. iv. 17. They zealously affect you, *but* not well. Rom. x. 2. For I bear them record that they have a zeal of God, but not according to knowledge. See John xvi. 2; Luke ix. 54, 55.

[w] Rev. iii. 16. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

[x] Rev. iii. 1. I know thy works, that thou hast a name that thou livest, and art dead.

[y] Ezek. xiv. 5. Because they are all estranged from me through their idols. Isa. i. 4, 5. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

[z] Hos. iv. 12. My people ask counsel at their stocks, and their staff declareth unto them. Rev. xix. 10. And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God.

Q. 106. What are we especially taught by these words (before me) in the first commandment?

A. These words (*before me*) or before my face, in the first commandment, teach us, that God, who seeth all things, taketh special notice of, and is much displeased

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Col. ii. 18. Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. Rom. i. 25. Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen.

[a] Lev. xx. 6. And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. See 1 Sam. xxviii. 7, 11; 1 Chron. x. 13, 14.

[b] Acts v. 3. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land.

[c] 2 Cor. i. 24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. See Matt. xxiii. 9.

[d] Deut. xxxii. 15. Then he forsook God *which* made him, and lightly esteemed the Rock of his salvation. Prov. xiii. 13. Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded. See 2 Sam. xii. 9.

[e] Acts vii. 51. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost. Eph. iv. 30. And grieve not the holy Spirit of God.

[f] Psa. lxxiii. 2, 3. But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, *when* I saw the prosperity of the wicked. See verses 13-15, 22. Job. i. 22. In all this Job sinned not, nor charged God foolishly.

[g] Luke xii. 19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

[h] Dan. v. 23. And thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified.

[i] Deut. viii. 17. And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth. See Dan. iv. 30.

[k] Hab. i. 16. Therefore they sacrifice unto their net, and burn incence unto their drag; because by them their portion *is* fat, and their meat plenteous.

with, the sin of having any other god; that so it may be an argument to dissuade from it, and to aggravate it as a most impudent provocation;[l] as also to persuade us to do as in his sight, whatever we do in his service.[m]

Q. 107. Which is the second commandment?

A. The second commandment is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me and showing mercy unto thousands of them that love me, and keep my commandments.*[n]

Q. 108. What are the duties required in the second commandment?

A. The duties required in the second commandment are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath instituted in his Word;[o] particularly prayer and thanksgiving in the name of Christ;[p] the reading, preaching, and hearing of the Word;[q] the administration and receiving of the

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106. [l] Psa. xliv. 20, 21. If we have forgotten the name of our God, or stretched out our hands to a strange god; Shall not God search this out? for he knoweth the secrets of the heart. See Ezek. viii. 5-18.

[m] 1 Chron. xxviii. 9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts.

107. [n] Ex. xx. 4-6.

108. [o] Deut. xxxii. 46. Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. Matt. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you. 1 Tim. vi. 13, 14. I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession; That thou keep *this* commandment without spot, unrebukeable until the appearing of our Lord Jesus Christ. See Acts ii. 42.

[p] Phil. iv. 6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. Eph. v. 20. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

[q] Deut. xvii. 18, 19. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out

Sacraments;[r] church government and discipline;[s] the ministry and maintenance thereof;[t] religious fasting;[u] swearing by the name of God,[w] and vowing unto him:[x] as also the disapproving, detesting, opposing all false worship;[y] and, according to each one's place

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of *that which is* before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them. Acts xv. 21. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. 2 Tim. iv. 2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. James i. 21, 22. Receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. Acts x. 33. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

[r] Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost See. 1 Cor. xi. 23-30.

[s] Matt. xvi. 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Matt. xviii. 15-17. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 1 Cor. xii. 28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongue. See 1 Cor. v.

[t] Eph. iv. 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. 1 Tim. v. 17, 18. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer *is* worthy of his reward. See 1 Cor. ix. 7-15.

[u] Joel ii. 12. Therefore also now, saith the Lord, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning. 1 Cor. vii. 5. That ye may give yourselves to fasting and prayer.

[w] Deut. vi. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

[x] Psa. lxxvi. 11. Vow, and pay unto the Lord your God. See Isa. xix. 21; Psa. cxvi. 14, 18.

[y] Acts xvii. 16, 17. Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the

and calling, removing it, and all monuments of idolatry.[z]

Q. 109. What are the sins forbidden in the second commandment?

A. The sins forbidden in the second commandment are, all devising,[a] counseling,[b] commanding,[c] using,[d] and any wise approving any religious worship not instituted by God himself;[e] the making any representation of God, of all, or of any of the three Persons, either inwardly in our mind, or outwardly in any kind of image or likeness of

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devout persons, and in the market daily with them that met with him. Psa. xvi. 4. Their sorrows shall be multiplied *that* hasten *after* another *god:* their drink offerings of blood will I not offer, nor take up their names into my lips.

[z] Deut. vii. 5. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. Isa. xxx. 22. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

109. [a] Num. xv. 39. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring.

[b] Deut. xiii. 6, 8. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;—Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him.

[c] Hos. v. 11. Ephraim *is* oppressed *and* broken in judgment, because he willingly walked after the commandment. Mic. vi. 16. For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

[d] 1 Kings xi. 33. Because that they have forsaken me, and have worshiped Ashtoreth. 1 Kings xii. 33. So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

[e] Deut. xii. 30, 32. Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.—What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

any creature whatsoever:[f] all worshiping of it,[g] or God in it or by it;[h] the making of any representation of feigned deities,[i] and all worship of them, or service belonging to them;[k] all superstitious devices,[l] corrupting the worship of God,[m] adding to it, or taking from it,[n] whether invented and taken up of ourselves,[o] or received by tradition from others,[p] though under the title of antiquity,[q] custom,[r] devotion,[s] good intent, or any other pretence whatsoever;[t] simony;[u] sacrilege;[w] all neglect,[x] contempt,[y] hindering,[z] and opposing the worship and ordinances which God hath appointed.[a]

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[f] Deut. iv. 15, 16. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire: Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female. See verses 17-19. Acts xvii. 29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. Rom. i. 21-23, 25. Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.—Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen.

[g] Gal. iv. 8. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. See Dan. iii. 8.

[h] Ex. xxxii. 5. And when Aaron saw *it*, he built an altar before it, and Aaron made proclamation, and said, To morrow *is* a feast to the LORD.

[i] Ex. xxxii. 8. They have made them a molten calf, and have worshiped it, and. have sacrificed thereunto, and said, These *be* thy gods, O Israel which have brought thee up out of the land of Egypt.

[k] 1 Kings xviii. 26,28. And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made.—And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. See Isa. lxv. 11.

[l] Acts xvii. 22. Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious. Col. ii. 21-23. (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men. Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh.

[m] Mal. i. 7, 8, 14. Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible. And if ye offer the blind for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.—But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

[n] Deut. iv. 2. Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

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[o] Psa. cvi. 39. Thus were they defiled with their own works, and went a whoring with their own inventions.

[p] Matt. xv. 9. But in vain they do worship me, teaching *for* doctrines the commandments of men.

[q] 1 Pet. i. 18. Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers.

[r] Jer. xliv. 17. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of victuals, and were well, and saw no evil.

[s] Isa. lxv. 3-5. A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; Which remain among the graves, and lodge in the monuments; which eat swine's flesh, and broth of abominable *things is in* their vessels; Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day. Gal. i. 13, 14. How that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

[t] 1 Sam. xiii. 12. Therefore I said, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. 1 Sam. xv. 21. But the people [said Saul] took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

[u] Acts viii. 18, 19. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

[w] Rom. ii. 22. Thou that abhorrest idols, dost thou commit sacrilege?

[x] Mal. iii. 8. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

[y] Matt. xxii. 5. But they made light of *it*, and went their ways, one to his farm, another to his merchandise. Mal. i. 7, 13. Ye offer polluted bread upon my altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible.—Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

[z] Matt. xxiii. 13. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

Q. 110. What are the reasons annexed to the second commandment, the more to enforce it?

A. The reasons annexed to the second commandment, the more to enforce it, contained in these words, *For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments;*[b] are, besides God's sovereignty over us, and propriety in us,[c] his fervent zeal for his own worship,[d] and his revengeful indignation against all false worship, as being a spiritual whoredom:[e] accounting the breakers of this commandment such as hate him, and threatening to punish them unto divers generations;[f] and esteeming the observers of it such as love him and keep his commandments and promising mercy to them unto many generations.[g]

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[a] Acts xiii. 45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. See 1 Thess. ii. 15, 16.

110. [b] Ex. xx. 5, 6.

[c] Psa. xlv. 11.—He *is* thy Lord; and worship thou him. Rev. xv. 3, 4. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous *are* thy works, LORD God Almighty; just and true *are* thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy.

[d] Ex. xxxiv. 13, 14. But ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God.

[e] 1 Cor. x. 20-22. But I *say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he? See Deut. xxxii. 16-19; Jer. vii. 18-20; Ezek. xvi. 26, 27.

[f] Hos. ii. 2-4. Plead with your mother, plead: for she *is* not my wife, neither *am* I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. And I will not have mercy upon her children; for they *be* the children of whoredoms.

[g] Deut. v. 29. Oh that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

Q. 111. Which is the third commandment?

A. The third commandment is, *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.*[h]

Q. 112. What is required in the third commandment?

A. The third commandment requires, that the name of God, his titles, attributes,[i] ordinances,[k] the word,[l] sacraments,[m] prayer,[n] oaths,[o] vows,[p] lots,[q] his works,[r] and whatsoever else there is whereby he makes himself known, be holily and reverently used in thought,[s] meditation,[t]

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111. [h] Ex. xx. 7.

112. [i] Matt. vi. 9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed by thy name. Deut. xxviii. 58. That thou mayest fear this glorious and fearful name, THE LORD THY GOD. Psa. lxviii. 4. Extol him that rideth upon the heavens by his name JAH, and rejoice before him. See Psa. xxix. 2; Rev. xv. 3, 4.

[k] Eccl. v. 1. Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Luke i. 6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

[l] Psa. cxxxviii. 2. I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

[m] 1 Cor. xi. 28, 29. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

[n] 1 Tim. ii. 8. I will therefore that man pray every where, lifting up holy hands, without wrath and doubting.

[o] Jer. iv. 2. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness.

[p] Eccl. v. 2, 4. Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.—When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed.

[q] Acts i. 24, 26. And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, show whether of these two thou hast chosen.—And they gave forth their lots; and the lot fell upon Matthias.

[r] Job. xxxvi. 24. Remember that thou magnify his work, which men behold.

[s] Mal. iii. 16. And a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

[t] Psa. viii. 1, 3, 4. O Lord our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens.—When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou

word,[u] and writing;[w] by an holy profession,[x] and answerable conversation,[y] to the glory of God,[z] and the good of ourselves[a] and others.[b]

Q. 113. What are the sins forbidden in the third commandment?

A. The sins forbidden in the third commandment are, the not using of God's name as is required;[c] and the abuse of it in an ignorant,[d] vain,[e] irreverent, profane,[f] superstitious,[g] or wicked, mentioning or

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hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?

[u] Psa. cv. 2, 5. Sing unto him, sing psalms unto him: talk ye of all his wondrous works.—Remember his marvelous works that he hath done; his wonders, and the judgments of his mouth.

[w] Psa. cii. 18. This shall be written for the generation to come: and the people which shall be created shall praise the Lord.

[x] 1 Pet. iii. 15. But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. Mic. iv. 5. We will walk in the name of the Lord our God for ever and ever.

[y] Phil. i. 27. Only let your conversation be as it becometh the gospel of Christ.

[z] 1 Cor. x. 31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

[a] Jer. xxxii. 39. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them.

[b] 1 Pet. ii. 12. Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

113. [c] Mal. ii. 2. If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings.

[d] Acts xvii. 23. I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

[e] Prov. xxx. 9. Lest I be full, and deny *thee*, and say, Who *is* the Lord? or lest I be poor, and steal, and take the name of my God *in vain.*

[f] Mal. i. 6, 7, 12. A son honoreth *his* father, and a servant his master: if then I *be* a father, where *is* mine honor? and if I *be* a master, where *is* my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord *is* contemptible.—But ye have profaned it, in that ye say, The table of the Lord *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

[g] Jer. vii. 4. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, *are* these. See verses 9, 10, 14, 31. 1 Sam. iv. 3, 5. And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten

otherwise using his titles, attributes,[h] ordinances,[i] or works,[k] by blasphemy,[l] perjury;[m] all sinful cursing,[n] oaths,[o] vows,[p] and lots;[q] violating of our oaths and vows, if lawful;[r] and fulfilling them, if of things un-

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us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.—And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

[h] Ex. v. 2. And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go? Psa. cxxxix. 20. For they speak against thee wickedly, *and* thine enemies take *thy name* in vain. See 2 Kings xviii. 30, 35.

[i] Psa. l. 16, 17. But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth? Seeing that hatest instruction, and castest my words behind thee. 1 Cor. xi. 21-23. For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed, took bread.

[k] Isa. v. 12. And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

[l] 2 Kings xix. 22. Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy *One* of Israel. See Lev. xxiv. 11.

[m] Zech. v. 4. And it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it.

[n] Rom. xii. 14. Bless, and curse not. See 1 Sam. xvii. 43; 2 Sam. xvi. 5.

[o] Jer. v. 7. How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods. Jer. xxiii. 10. For because of swearing the land mourneth. Matt. v. 34. But I say unto you, Swear not at all; neither by heaven; for it is God's throne. See verses 33-37.

[p] Deut. xxiii. 18. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow. Acts xxiii. 12, 14. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.—And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

[q] Esth. ix. 24. Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that *is*. the lot, to consume them, and to destroy them. See Psa. xxii. 18.

[r] Psa. xxiv. 4. Who hath not lifted up his soul unto vanity, nor sworn deceitfully. Ezek. xvii. 16, 18, 19. *As* I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, whose oath he

lawful;[s] murmuring and quarreling at,[t] curious prying into,[u] and misapplying of God's decrees[w] and providences;[x] misinterpreting,[y] misapplying,[z] or any way perverting the Word, or any part of it,[a] to profane jests,[b] curious and unprofitable questions, vain janglings, or the maintaining of false doctrines;[c] abusing it, the

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despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die.—Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape. Therefore thus saith the Lord GOD; *As* I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

[s] Mark vi. 26. And the king was exceeding sorry: *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her. See 1 Sam. xxv. 22, 32-34.

[t] Rom. ix. 14, 19, 20. What shall we say then? *Is there* unrighteousness with God? God forbid. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, why hast thou made me thus?

[u] Deut. xxix. 29. The secret *things belong* unto the LORD.

[w] Rom. iii. 5, 7, 8. But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man).—For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? And not *rather*, (as we be slanderously reported, and as some affirm that ye say,) Let us do evil, that good may come? whose damnation is just.

[x] Eccl. viii. 11. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. See Psa. lxxiii. 12, 13; Psa. xxxix.

[y] Matt. v. 38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. See verses 21-48.

[z] Ezek. xiii. 22. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.

[a] 2 Pet. iii. 16. In which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction. Matt. xxii. 29. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

[b] Jer. xxiii. 34, 36, 38. And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.—And the burden of the Lord shall ye mention no more: for ever man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.—But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD.

[c] 1 Tim. vi. 4, 5, 20. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil

creatures, or any thing contained under the name of God, to charms,[d] or sinful lust and practices;[e] the maligning,[f] scorning,[g] reviling,[h] or any wise opposing of God's truth, grace, and ways;[i] making profession of religion in hypocrisy, or for sinister ends;[k] being ashamed of it,[l]

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surmisings, Perverse disputing of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.—O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called. 2 Tim. ii. 14. Charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers. Tit. iii. 9. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

[d] Deut. xviii. 10, 11. There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. See Acts xix. 13.

[e] 2 Tim. iv. 3, 4. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables. See Jude 4; Rom. xii. 13, 14; 1 Kings xxi. 9, 10.

[f] Acts xiii. 45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 1 John iii. 12. Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

[g] 2 Pet. iii. 3. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. Psa. i. 1. Nor sitteth in the seat of the scornful.

[h] 1 Pet. iv. 4. Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*.

[i] Acts xiii. 45, 50. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.—But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. Acts iv. 18. And commanded them not to speak at all, nor teach in the name of Jesus. See Acts xix. 9; 1 Thess. ii. 16; Heb. x. 29.

[k] Matt. xxiii. 14. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer. 2 Tim. iii. 5. Having a form of godliness, but denying the power thereof. See Matt. vi. 1-3, 5, 16.

[l] Mark viii. 38. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

or a shame to it, by uncomfortable,[m] unwise,[n] unfruitful[o] and offensive walking,[p] or backsliding from it.[q]

Q. 114. What reasons are annexed to the third commandment?

A. The reasons annexed to the third commandment, in these words, *"the Lord thy God,"* and *"for the Lord will not hold him guiltless that taketh his name in vain"*[r] are, because he is the Lord and our God, therefore his name is not to be profaned or any way abused by us;[s] especially because he will be so far from acquitting and sparing the transgressors of this commandment, as that he will not suffer them to escape his righteous judgment,[t] albeit many such escape the censures and punishments of men.[u]

Q. 115. Which is the fourth commandment?

A. The fourth commandment is, *Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy*

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[m] Psa. lxxiii. 14, 15. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus; behold, I should offend *against* the generation of thy children.

[n] Eph. v. 15-17. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord *is*. See 1 Cor. vi. 5, 6.

[o] Isa. v. 4. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? See 2 Pet. i. 8, 9.

[p] Rom. ii. 23, 24. Thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you.

[q] Gal. iii. 1, 3. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?—Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? See Heb. vi. 6.

114. [r] Ex. xx. 7.

[s] Lev. xix. 12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD.

[t] Deut. xxviii. 58, 59. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; Then the LORD will make thy plagues wonderful, and the plagues of the seed, *even* great plagues, and of long continuance. See Ezek. xxxvi. 21-23.

[u] 1 Sam. iii. 13. For I have told him that I will judge his house for ever for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not. See 1 Sam. ii. 12-17, 22-2

God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.[w]

Q. 116. What is required in the fourth commandment?

A. The fourth commandment requireth of all men the sanctifying or keeping holy to God such set times as he hath appointed in his Word, expressly one whole day in seven; which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world; which is the Christian Sabbath,[x] and in the New Testament called *The Lord's Day.*[y]

Q. 117. How is the Sabbath or Lord's Day to be sanctified?

A. The Sabbath or Lord's Day is to be sanctified by an holy resting all that day,[z] not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful;[a] and

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115. [w] Ex. xx. 8-11.

116. [x] Gen. ii. 3. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. 1 Cor. xvi. 2. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him. Acts xx. 7. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow. John xx. 19, 26. Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.—And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. See Matt. v. 17, 18; Isa. lvi. 2, 4, 6, 7.

[y] Rev. i. 10. I was in the Spirit on the Lord's day.

117. [z] Ex. xx. 8, 10. Remember the sabbath day, to keep it holy. But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates.

[a] Ex. xvi. 25, 26. And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field. Six days

making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy)[b] in the public and private exercises of God's worship.[c] And, to that end, we are to prepare our hearts, and with such foresight, diligence, and moderation, to dispose, and seasonably to despatch our worldly business, that we may be the more free and fit for the duties of that day.[d]

Q. 118. Why is the charge of keeping the Sabbath more specially directed to governors of families and other superiors?

A. The charge of keeping the Sabbath is more specially directed to governors of families and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their

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ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none. Jer. xvii. 21, 22. Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem; Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day as I commanded your fathers. See Neh. xiii. 15-22.

[b] Matt. xii. 1-5. At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? See verses 6-13.

[c] Lev. xxiii. 3. Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation. Isa. lviii. 13. If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words. Luke iv. 16. And as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. Acts xx. 7. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

[d] Ex. xx. 8. Remember the sabbath day, to keep it holy. Luke xxiii. 54, 56. And that day was the preparation, and the sabbath drew on.— And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. Neh. xiii. 19. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath.

charge; and because they are prone ofttimes to hinder them by employments of their own.[e]

Q. 119. What are the sins forbidden in the fourth commandment?

A. The sins forbidden in the fourth commandment are, all omissions of the duties required,[f] all careless, negligent, and unprofitable performing of them, and being weary of them;[g] all profaning the day by idleness, and doing that which is in itself sinful;[h] and by all needless works, words, and thoughts, about our worldly employments and recreations.[i]

Q. 120. What are the reasons annexed to the fourth commandment, the more to enforce it?

A. The reasons annexed to the fourth commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for himself, in these words, *six days shalt thou labor and do all thy work;*[k] from God's challenging a special propriety in that day, *the seventh day is the Sabbath of the Lord thy God:*[l] from the example of God, who *in six days made heaven and earth, the sea, and all that in them is, and rested the seventh day:* and from that blessing which

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118. [e] Ex. xxiii. 12. Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. See Ex. xx. 10.

119. [f] Ezek. xxii. 26. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

[g] Amos viii. 5. Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

[h] Ezek. xxiii. 38. Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

[i] Jer. xvii. 27. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. See Isa. lviii. 13.

120. [k] Ex. xx. 9.

[l] Ex. xx. 10.

God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it, *wherefore the Lord blessed the Sabbath day and hallowed it.*[m]

Q. 121. Why is the word "remember" set in the beginning of the fourth commandment?

A. The word *remember* is set in the beginning of the fourth commandment,[n] partly, because of the great benefit of remembering it, we being thereby helped in our preparation to keep it;[o] and, in keeping it, better to keep all the rest of the commandments,[p] and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion:[q] and partly because we are ready to forget it,[r] for that there is less light of nature for it,[s] and yet it restraineth our natural liberty in things at other times lawful;[t] that it cometh but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it;[u] and that Satan with his instruments, much labor to blot out the glory, and even the memory of it, and to bring in all irreligion and impiety.[w]

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[m] Ex. xx. 11.

121. [n] Ex. xx. 8.

[o] Ex. xvi. 23. To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. Mark xv. 42. And now when the even was come, because it was the preparation, that is, the day before the sabbath.

[p] Ezek. xx. 12, 19, 20. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.—I *am* the LORD your God; walk in my statutes, and keep my judgments, and do them; And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

[q] Gen. ii. 2, 3. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. Psa. cxviii. 22, 24. The stone *which* the builders refused is become the head *stone* of the corner.—This *is* the day *which* the LORD hath made; we will rejoice and be glad in it. Mark xvi. 2-6. And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. Rev. i. 10. I was in the Spirit on the Lord's day.

[r] Ezek. xxii. 26. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

Q. 122. What is the sum of the six commandments which contain our duty to man?

A. The sum of the six commandments which contain our duty to man, is, to love our neighbor as ourselves,[x] and to do to others what we would have them to do to us.[y]

Q. 123. Which is the fifth commandment?

A. The fifth command is, *Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.*[z]

Q. 124. Who are meant by "father" and "mother," in the fifth commandment?

A. By *father* and *mother*, in the fifth commandment, are meant not only natural parents,[a] but all superiors in age[b] and gifts;[c] especially such as by God's ordinance are over us in place of authority, whether in family,[d] church,[e] or commonwealth.[f]

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[s] Neh. ix. 14. And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant.

[t] Ex. xxxiv. 21. Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

[u] Ex. xx. 9. Six days shalt thou labor. Amos viii. 5. Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit.

[w] Jer. xvii. 21-23. Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem, Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear nor receive instructions. See Neh. xiii. 15-23.

122. [x] Matt. xxii. 39. And the second *is* like unto it, Thou shalt love thy neighbor as thyself.

[y] Matt. vii. 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

123. [z] Ex. xx. 12.

124. [a] Prov. xxiii. 22, 25. Hearken unto thy father that begat thee, and despise not thy mother when she is old.—Thy father and thy mother shall be glad, and she that bare thee shall rejoice. See Eph. vi. 1, 2.

Q. 125. Why are superiors styled "father" and "mother"?

A. Superiors are styled *father* and *mother*, both to teach them in all duties towards their inferiors, like natural parents, to express love and tenderness to them, according to their several relations;[g] and to work inferiors to a greater willingness and cheerfulness in performing their duties to their superiors, as to their parents.[h]

Q. 126. What is the general scope of the fifth commandment?

A. The general scope of the fifth commandment is the performance of those duties which we mutually owe in our several relations, as inferiors, superiors, or equals.[i]

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[b] 1 Tim. v. 1, 2. Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren; The elder women as mothers; the younger as sisters.

[c] Gen. iv. 20, 21. And Adah bare Jabel: he was the father of such as dwell in tents, and *of such as have* cattle. And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ. Gen. xlv. 8. And he hath made me a father to Pharaoh.

[d] 2 Kings v. 13. And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done it?

[e] Gal. iv. 19. My little children, of whom I travail in birth again until Christ be formed in you. 2 Kings ii. 12. And Elisha saw *it*, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. See Kings xiii. 14.

[f] Isa. xlix. 23. And kings shall be thy nursing fathers, and their queens thy nursing mothers.

125. [g] Eph. vi. 4. And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. 1 Thess. ii. 7, 8, 11. But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.—As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children. See Num. xi. 11, 12, 16.

[h] 1 Cor. iv. 14-16. I write not these things to shame you, but as my beloved sons I warn *you*. For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me.

126. [i] Eph. v. 21. Submitting yourselves one to another in the fear of God. 1 Pet. ii. 17. Honor all *men*. Love the brotherhood. Fear God. Honor the king. Rom. xii. 10. *Be* kindly affectioned one to another with brotherly love; in honor preferring one another.

Q. 127. What is the honor that inferiors owe to superiors?

A. The honor which inferiors owe to their superiors is, all due reverence in heart,[k] word,[l] and behavior;[m] prayer and thanksgiving for them;[n] imitation of their virtues and graces;[o] willing obedience to their lawful commands and counsels;[p] due submission to their corrections;[q] fidel-

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127. [k] Mal. i. 6. A son honoreth *his* father, and a servant his master: If then I *be* a father, where *is* mine honor? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Lev. xix. 3. Ye shall fear every man his mother, and his father.

[l] Prov. xxxi. 28. Her children arise up, and call her blessed; her husband *also*, and he praiseth her. 1 Pet. iii. 6. Even as Sara obeyed Abraham, calling him lord.

[m] Lev. xix. 32. Thou shalt rise up before the hoary head, and honor the face of the old man. 1 Kings ii. 19. Bath-sheba therefore went unto King Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

[n] 1 Tim. ii. 1, 2. I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks be made for all men; For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

[o] Heb. xiii. 7. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation. Phil. iii. 17. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

[p] Eph. vi. 1, 2, 5-7. Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise.—Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men. 1 Pet. ii. 13, 14. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. See Rom. xiii. 1-6; Heb. xiii. 17; Prov. iv. 3, 4; xxiii. 22.

[q] Heb. xii. 9. Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence. 1 Pet. ii. 18-20. Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward. For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

ity to,[r] defence[s] and maintenance of their persons and authority, according to their several ranks, and the nature of their places;[t] bearing with their infirmities, and covering them in love,[u] that so they may be an honor to them and to their government.[w]

Q. 128. What are the sins of inferiors against their superiors?

A. The sins of inferiors against their superiors are, all neglect of the duties required toward them;[x] envying at,[y] contempt of,[z] and rebellion[a] against their persons[b] and places,[c] in their lawful counsels,[d] commands and corrections;[e] cursing, mocking,[f] and all such refractory and scandalous carriage, as proves a shame and dishonor to them and their government.[g]

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[r] Tit. ii. 9, 10. *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things;* not answering again; Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

[s] 1 Sam. xxvi. 15, 16. And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. This thing *is* not good that thou hast done. *As* the Lord liveth, ye *are* worthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster. See 2 Sam. xviii. 3; Esth. vi. 2.

[t] Matt. xxii. 21. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. Rom. xiii. 6, 7. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honor to whom honor. 1 Tim. v. 17, 18. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer *is* worthy of his reward. See Gal. vi. 6; Gen. xlv. 11; xlvii. 12.

[u] Gen. ix. 23. And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness. See 1 Pet. ii. 18; Prov. xxiii. 22.

[w] Psa. cxxvii. 3-5. Lo, children *are* an heritage of the Lord: *and* the fruit of the womb *is his* reward. As arrows *are* in the hand of a mighty man; so *are* children of the youth. Happy *is* the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate. Prov. xxxi. 23. Her husband is known in the gates, when he sitteth among the elders of the land.

128. [x] Matt. xv. 4-6. For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me; And honor not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

[y] Num. xi. 28, 29. And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets.

Q. 129. What is required of superiors towards their inferiors?

A. It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love,[h] pray for,[i] and bless their inferiors;[k] to instruct,[l] counsel, and admonish them;[m] countenancing,[n] commending,[o] and rewarding such as do well;[p] and discountenancing,[q] reproving, and chastising such as do ill;[r] protecting,[s] and providing for them all things necessary for soul[t] and body:[u] and, by grave, wise, holy, and exemplary carriage, to procure glory to God,[w] honor to themselves,[x] and so to preserve that authority which God hath put upon them.[y]

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[z] 1 Sam. viii. 7. For they have not rejected thee, but they have rejected me, that I should not reign over them. Isa. iii. 5. And the people shall be oppressed, every one by another, and every one by his neighbor: the child shall behave himself proudly against the ancient, and the base against the honorable.

[a] 2 Sam. xv. 10. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. See verses 1-12.

[b] Ex. xxi. 15. And he that smiteth his father, or his mother, shall be surely put to death.

[c] 1 Sam. x. 27. But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents.

[d] 1 Sam. ii. 25. Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them.

[e] Deut. xxi. 18-21. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place: And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

[f] Prov. xxx. 11, 17. *There is* a generation *that* curseth their father, and doth not bless their mother.—The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

[g] Prov. xix. 26. He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

129. [h] Col. iii. 19. Husbands, love *your* wives, and be not bitter against them. Tit. ii. 4. That they may teach the young women to be sober, to love their husbands, to love their children.

[i] 1 Sam. xii. 23. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you. Job. i. 5. And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

[k] I Kings viii. 55, 56. And he stood, and blessed all the congregation of Israel with a loud voice, saying, Blessed *be* the Lord, that hath given

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rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. See Gen. xlix. 28.

[l] Deut. vi. 6, 7. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

[m] Eph. vi. 4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

[n] 1 Pet. iii. 7. Likewise, ye husbands, dwell with *them* according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

[o] Rom. xiii. 3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. 1 Pet. ii. 14. Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

[p] Esth. vi. 3. And the king said, What honor and dignity hath been done to Mordecai for this? Then said the king's servant that ministered unto him, There is nothing done for him.

[q] Rom. xiii. 4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

[r] Prov. xxix. 15. The rod and reproof give wisdom: but a child left *to himself* bringeth his mother to shame.

[s] Isa. i. 17. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. See Job xxix. 12-18.

[t] Psa. lxxviii. 4. We will not hide *them* from their children, showing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done. See verses 6-8.

[u] 1 Tim. v. 8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

[w] 1 Tim. iv. 12. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. See Tit. ii. 3-5.

[x] 1 Kings iii. 28. And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* in him, to do judgment.

[y] Tit. ii. 15. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Q. 130. What are the sins of superiors?

A. The sins of superiors are, besides the neglect of the duties required of them,[z] an inordinate seeking of themselves,[a] their own glory,[b] ease, profit, or pleasure;[c] commanding things unlawful,[d] or not in the power of inferiors to perform;[e] counseling,[f] encouraging,[g] or favoring them in that which is evil;[h] dissuading, discouraging, or discountenancing them in that which is good;[i] correcting them unduly;[k] careless exposing, or leaving them to

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130. [z] Ezek. xxxiv. 2-4. Woe *be* to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost.

[a] Phil. ii. 21. For all seek their own, not the things which are Jesus Christ's.

[b] John v. 44. How can ye believe, which receive honor one of another, and seek not the honor that *cometh* from God only? See John vii. 18.

[c] Isa. lvi. 10, 11. His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, *they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter.

[d] Acts iv. 18. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. See Dan. iii. 4-6.

[e] Ex. v. 18. There shall no straw be given you, yet shall ye deliver the tale of bricks. See verses 10–19.

[f] Matt. xiv. 8. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

[g] 2 Sam. xiii. 28. Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.

[h] Ex. xxxii. 5. And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To morrow *is* a feast to the LORD. See verses 1-6.

[i] John vii. 46-49. The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. John ix. 28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

[k] 1 Pet. ii. 19, 20. For this *is* thankworthy if a man for conscience toward God endure grief, suffering wrongfully. For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God. Deut. xxv. 3. Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

wrong, temptation, and danger;[l] provoking them to wrath,[m] or any way dishonoring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behavior.[n]

Q. 131. What are the duties of equals?

A. The duties of equals are, to regard the dignity and worth of each other,[o] in giving honor to go one before another;[p] and to rejoice in each other's gifts and advancement as their own.[q]

Q. 132. What are the sins of equals?

A. The sins of equals are, besides the neglect of the duties required,[r] the undervaluing of the worth,[s] envying the gifts,[t] grieving at the advancement or prosperity one of another;[u] and usurping preëminence one over another.[w]

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[l] Acts xviii. 17. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things. 2 Sam. xxiii. 15-17. And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD. And he said, Be it far from me, O LORD, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

[m] Eph. vi. 4. And, ye fathers, provoke not your children to wrath.

[n] Gen. ix. 21. And he drank of the wine, and was drunken; and he was uncovered within his tent. 1 Kings xii. 13, 14. And the King [Rehoboam] answered the people roughly, and forsook the old men's counsel that they gave him; And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions. 1 Kings i. 6. And his father had not displeased him at any time in saying, Why hast thou done so? 1 Sam. iii. 13. For I have told him [Eli] that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

131. [o] 1 Pet. ii. 17. Honor all *men*. Love the brotherhood.

[p] Rom. xii. 10. *Be* kindly affectioned one to another with brotherly love; in honor preferring one another. Phil. ii. 3. In lowliness of mind let each esteem other better than themselves.

[q] Rom. xii. 15, 16. Rejoice with them that do rejoice, and weep with them that weep. *Be* of the same mind one toward another. Phil. ii. 4. Look not every man on his own things, but every man also on the things of others.

132. [r] Rom. xiii. 8. Owe no man any thing, but to love another: for he that loveth another hath fulfilled the law.

[s] Prov. xiv. 21. He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy *is* he. Isa. lxv. 5. Which say, Stand by

Q. 133. What is the reason annexed to the fifth commandment, the more to enforce it?

A. The reason annexed to the fifth commandment in these words, *"that thy days may be long upon the land which the Lord thy God giveth thee,"*[x] is an express promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment.[y]

Q. 134. Which is the sixth commandment?

A. The sixth commandment is, *Thou shalt not kill.*[z]

Q. 135. What are the duties required in the sixth commandment?

A. The duties required in the sixth commandment are, all careful studies, and lawful endeavors, to preserve the life of ourselves[a] and others,[b] resisting all thoughts and

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thyself, come not near to me; for I am holier than thou. 2 Tim. iii. 3. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good.

[t] Acts vii. 9. And the patriachs, moved with envy, sold Joseph into Egypt: but God was with him. Gal. v. 26. Let us not be desirous of vain glory, provoking one another, envying one another.

[u] Num. xii. 2. And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard *it.* Luke xv. 28, 29. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends.

[w] Luke xxii. 24. And there was also a strife among them, which of them should be accounted the greatest.

133. [x] Ex. xx. 12.

[y] Eph. vi. 2, 3. Honor thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth. See Deut. v. 16; 1 Kings viii. 25.

134. [z] Ex. xx. 13.

135. [a] Eph. v. 28, 29. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. Matt. x. 23. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

[b] Job. xxix. 13. The blessing of him that was ready to perish came upon me. 1 Kings xviii. 4. For it was *so,* when Jezebel cut off the proph-

purposes,[c] subduing all passions,[d] and avoiding all occasions,[e] temptations,[f] and practices, which tend to the unjust taking away the life of any;[g] by just defence thereof against violence;[h] patient bearing of the hand of God,[i] quietness of mind,[k] cheerfulness of

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ets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.

[c] Gen. xlix. 6. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. 1 Sam. xix. 4, 5. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works *have been* to thee-ward very good:—Wherefore then wilt thou sin against innocent blood, to slay David without a cause? See Jer. xxvi. 15, 16; Acts xxiii. 12-17, 21-27.

[d] Eph. iv. 26. Be ye angry, and sin not: let not the sun go down upon your wrath.

[e] 2 Sam. ii. 23. Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died stood still. Deut. xxii. 8. When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

[f] Prov. i. 10, 11, 15. My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause.—My son, walk not thou in the way with them; refrain thy foot from their path. Matt. iv. 6, 7. And saith unto him, If thou be the Son of God, cast thyself down:—Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

[g] Gen. xxxvii. 21, 22. And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. See 1 Sam, xxiv. 12; xxvi. 9-11.

[h] Prov. xxiv. 11, 12. If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain; If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man according to his works? See 1 Sam. xiv. 45; Jer. xxxviii. 7-13.

[i] James v. 10, 11. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. See 2 Sam. xvi. 10-12.

[k] Psa. xxxvii. 8, 11. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.—The meek shall inherit the earth; and shall delight themselves in the abundance of peace. 1 Thess. iv. 11. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you. 1 Pet. iii. 3, 4. Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel; But *let it be* the hidden man

spirit;[l] a sober use of meat,[m] drink,[n] physic,[o] sleep,[p] labor,[q] and recreation;[r] by charitable thoughts,[s] love,[t] compassion,[u] meekness, gentleness, kindness;[w] peaceable,[x] mild, and courteous speeches and behavior:[y] forbearing, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil;[z] comforting and

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of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

[l] Prov. xvii. 22. A merry heart doeth good *like* a medicine: but a broken spirit drieth the bones.

[m] Prov. xxii. 20. Be not among winebibbers; among riotous eaters of flesh. Prov. xxv. 16, 27. Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.—*It is* not good to eat much honey.

[n] Eccl. x. 17. Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness! 1 Tim. v. 23. Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities,

[o] Matt. ix. 12. But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick. See Isa. xxxviii. 21.

[p] Psa. cxxvii. 2. *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep.

[q] Eccl. v. 12. The sleep of a laboring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

[r] Eccl. iii. 4. A time to weep, and a time to laugh; a time to mourn, and a time to dance.

[s] 1 Sam. xxii. 19. And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

[t] Rom. xiii. 10. Love worketh no ill to his neighbor: therefore love *is* the fulfilling of the law. Prov. x. 12. Hatred stirreth up strifes: but love covereth all sins.

[u] Luke x. 33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*.

[w] Col. iii. 12. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering.

[x] James iii. 17. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

[y] 1 Pet. iii. 8, 9. *Be* pitiful, *be* courteous; Not rendering evil for evil, or railing for railing: but contrariwise blessing. 1 Cor. iv. 12, 13. Being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat.

[z] Matt. v. 24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Eph. iv. 2, 32. With all lowliness and meekness, with longsuffering, forbearing one another in love.—And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Rom. xii. 17, 20, 21. Recompense to no man evil for evil. Provide things honest in the sight of all men.—Therefore if thine enemy hunger,

succoring the distressed, and protecting and defending the innocent.[a]

Q. 136. What are the sins forbidden in the sixth commandment?

A. The sins forbidden in the sixth commandment are, all taking away the life of ourselves,[b] or of others,[c] except in case of public justice,[d] lawful war,[e] or necessary defence;[f] the neglecting or withdrawing the lawful or necessary means of preservation of life;[g] sinful an-

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feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

[a] 1 Thess. v. 14. Comfort the feebleminded, support the weak. Matt. xxv. 35, 36. I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Prov. xxxi. 8, 9. Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy. See Job. xxxi. 19, 20; Isa. lviii. 7.

136. [b] Acts xvi. 28. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

[c] Gen. ix. 6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

[d] Num. xxxv. 31, 33. Moreover ye shall take no satisfaction for the life of a murderer, which *is* guilty of death: but he shall be surely put to death.—So ye shall not pollute the land wherein ye *are:* for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Rom. xiii. 4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

[e] Deut. xx. 1, 4. When thou goest out to battle against thine enemies, and seest horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.—For the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you. See verses 5-18. Heb. xi. 32-34. The time would fail me to tell of Gideon, and *of* Barak, and *of* Samson, and *of* Jephthah; *of* David also, and Samuel, and *of* the prophets: Who through faith subdued kingdoms,—Out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

[f] Ex. xxii. 2. If a thief be found breaking up, and be smitten that he die, *there shall* no blood *be shed* for him.

[g] Matt. xxv. 42, 43. I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. James ii. 15, 16. If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

ger,[h] hatred,[i] envy,[k] desire of revenge;[l] all excessive passions,[m] distracting cares;[n] immoderate use of meat, drink,[o] labor,[p] and recreations;[q] provoking words;[r] oppression,[s] quarreling,[t] striking, wounding,[u] and whatsoever else tends to the destruction of the life of any.[w]

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[h] Matt. v. 22. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

[i] 1 John iii. 15. Whosoever hateth his brother is a murderer. Prov. x. 12. Hatred stirreth up strifes.

[k] Job. v. 2. Envy slayeth the silly one. Prov. xiv. 30. A sound heart *is* the life of the flesh; but envy the rottenness of the bones.

[l] Rom. xii. 19. Dearly beloved, avenge not yourselves, but *rather* give place unto wrath.

[m] James iv. 1. From whence *come* wars and fighting among you? *come they* not hence, *even* of your lusts that war in your members? Eph. iv. 31. Let all bitterness, and wrath, and anger, and clamor and evil speaking, be put from you, with all malice.

[n] Matt. vi. 31, 34. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? —Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

[o] Luke xxi. 34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness. Rom. xiii. 13. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

[p] Eccl. iv. 8. There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labor; neither is his eye satisfied with riches; neither *saith he*, For whom do I labor, and bereave my soul of good? This *is* also vanity.

[q] Eccl. xi. 9. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment. Isa. v. 12. And the harp, and the viol, the tabret and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

[r] Prov. xv. 1. A soft answer turneth away wrath: but grievous words stir up anger. Prov. xii. 18. There is that speaketh like the piercings of a sword: but the tongue of the wise *is* health.

[s] Ex. i. 14. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigor. Isa. iii. 15. What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

[t] Gal. v. 15. But if ye bite and devour one another, take heed that ye be not consumed one of another.

[u] Num. xxxv. 16. And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death. See verses 17-19.

[w] Ex. xxi. 29. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him

Q. 137. Which is the seventh commandment?

A. The seventh commandment is, *Thou shalt not commit adultery.* [x]

Q. 138. What are the duties required in the seventh commandment?

A. The duties required in the seventh commandment are, chastity in body, mind, affections,[y] words,[z] and behavior;[a] and the preservation of it in ourselves and others;[b] watchfulness over the eyes and all the senses;[c] temperance;[d] keeping of chaste company;[e] modesty in apparel;[f] marriage by those that have not the gift of continency;[g]

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in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

137. [x] Ex. xx. 14.

138. [y] 1 Thess. iv. 4, 5. Every one of you should know how to possess his vessel in sanctification and honor; Not in the lust of concupiscence.

[z] Eph. iv. 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying. Col. iv. 6. Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

[a] 1 Pet. iii. 2. While they behold your chaste conversation *coupled* with fear.

[b] 1 Cor. vii. 2. Nevertheless *to avoid* fornication, let every man have his own wife, and let every woman have her own husband. Tit. ii. 4, 5. That they may teach the young women, . . . *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

[c] Matt. v. 28. Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. Job. xxxi. 1. I made a covenant with mine eyes; why then should I think upon a maid?

[d] Acts xxiv. 24, 25. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

[e] Prov. ii. 20. That thou mayest walk in the way of good *men*, and keep the paths of the righteous. 1 Cor. v. 9. I wrote unto you in an epistle not to company with fornicators.

[f] 1 Tim. ii. 9. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array.

[g] 1 Cor. vii. 2, 9. Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.—But if they cannot contain, let them marry: for it is better to marry than to burn.

conjugal love,[h] and cohabitation;[i] diligent labor in our callings;[k] shunning all occasions of uncleanness, and resisting temptations thereunto.[l]

Q. 139. What are the sins forbidden in the seventh commandment?

A. The sins forbidden in the seventh commandment, besides the neglect of the duties required,[m] are adultery, fornication,[n] rape, incest,[o] sodomy, and all unnatural lusts;[p] all unclean imaginations, thoughts, purposes, and affections;[q] all corrupt or filthy communications, or listening thereunto;[r] wanton looks;[s] impudent or light behaviour; immodest apparel;[t] prohibiting of lawful,[u] and dispensing with unlawful marriages;[w] allowing, tolerating, keeping of stews, and resorting to them;[x] entangling vows of single life;[y] undue delay of marriage;[z] having more wives or husbands than one at the same time;[a] unjust divorce[b] or desertion;[c] idleness; gluttony; drunkenness;[d] unchaste company;[e] lascivious songs, books, pictures, dancings, stage plays;[f] and all other provocations to, or acts of uncleanness either in ourselves or others.[g]

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[h] Col. iii. 18, 19. Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love *your* wives, and be not bitter against them.

[i] 1 Pet. iii. 7. Likewise, ye husbands, dwell with *them* according to knowledge. 1 Cor. vii. 5. Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

[k] Prov. xxxi. 27, 28. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband *also*, and he praiseth her.

[l] Prov. v. 8. Remove thy way far from her, and come not nigh the door of her house. See Gen. xxxix. 8-10.

139. [m] Prov. v. 7. Hear me now therefore, O ye children, and depart not from the words of my mouth. Prov. iv. 23, 27. Keep thy heart with all diligence; for out of it *are* the issues of life.—Turn not to the right hand nor to the left: remove thy foot from evil.

[n] Heb. xiii. 4. Whoremongers and adulterers God will judge. Eph. v. 5. For this ye know, that no whoremonger, nor unclean person, nor coveteous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. See Gal. v. 19.

[o] Deut. xxii. 25. But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die. Mark vi. 18. John had said unto Herod, it is not lawful for thee to have thy brother's wife. See Lev. xviii. 1-18; 1 Cor. v. 1.

[p] Rom. i. 26, 27. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another. Lev. xx. 15, 16. If a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them.

[q] Matt. v. 28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. Matt. xv. 19. Out of the heart proceed evil thoughts, murders, adulteries, fornications. Col. iii. 5. Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

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[r] Eph. v. 3, 4. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient.

[s] Isa. iii. 16. The daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes. 2 Pet. ii. 14. Having eyes full of adultery, and that cannot cease from sin.

[t] Prov. vii. 10, 13. And behold, there met him a woman *with* the attire of an harlot, and subtil of heart.—So she caught him, and kissed him, *and* with an impudent face said unto him.

[u] 1 Tim. iv. 3. Forbidding to marry.

[w] Mark vi. 18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. See Lev. xviii. 1-21.

[x] 2 Kings xxiii. 7. He [Josiah] brake down the houses of the sodomites, that *were* by the house of the LORD.—Lev. xix. 29. Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness. Jer. v. 7. How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

[y] Matt. xix. 10, 11. His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry. But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

[z] 1 Tim. v. 14, 15. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan. 1 Cor. vii. 36. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

[a] Matt. xix. 5. For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.

[b] Matt. xix. 8, 9. He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery

[c] 1 Cor. vii. 12, 13. But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

[d] Ezek. xvi. 49. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her. See Prov. xxiii. 30-33.

Q. 140. Which is the eighth commandment?

A. The eighth commandment is, *Thou shall not steal.*[h]

Q. 141. What are the duties required in the eighth commandment?

A. The duties required in the eighth commandment are, truth, faithfulness, and justice in contracts and commerce between man and man;[i] rendering to every one his due;[k] restitution of goods unlawfully detained from the right owners thereof;[l] giving and lending freely, according to our abilities, and the necessities of others;[m] moderation of our judgments, wills, and affections, concerning worldly goods;[n] a provident care and study to get,[o] keep, use, and dispose of those things which are necessary and convenient for the sustentation of our nature, and suitable to our condition;[p] a lawful calling,[q] and diligence in it;[r] frugality;[s] avoiding unnecessary lawsuits,[t] and suretyship, or other like engagements;[u] and an endeavor by all just and lawful means to procure, preserve, and further the wealth and outward estate of others, as well as our own.[w]

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[e] Eph. v. 11. And have no fellowship with the unfruitful works of darkness. See Prov. v. 8.

[f] Eph. v. 4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. Rom. xiii. 13. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness. 1 Pet. iv. 3. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings. See Mark vi. 22.

[g] Rom. xiii. 14. Make not provision for the flesh, to *fulfil* the lusts *thereof.* 2 Pet. ii. 17, 18. To whom the mist of darkness is reserved for ever. For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

140. [h] Ex. xx. 15.

141. [i] Psa. xv. 2, 4. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.—*He that* sweareth to *his own* hurt, and changeth not. Micah vi. 8. He hath showed thee, O man, what *is* good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Zech. viii. 16. These *are* the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates.

[k] Rom. xiii. 7. Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honor to whom honor.

[l] Lev. vi. 4, 5. He shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass offering. See Luke xix. 8.

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[m] Deut. xv. 7, 8, 10. Thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.—Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him. See Gal. vi. 10; Luke vi. 30, 38.

[n] 1 Tim. vi. 6-9. But godliness with contentment is great gain. For we brought nothing into this world, *and it is* certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

[o] 1 Tim. v. 8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

[p] Prov. xxvii. 23. Be thou diligent to know the state of thy flocks, *and* look well to thy herds. See verses 24-27. Eccl. iii. 12, 13. I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life. And also that every man should eat and drink, and enjoy the good of all his labor, it *is* the gift of God. 1 Tim. vi. 17, 18. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate.

[q] 1 Cor. vii. 20. Let every man abide in the same calling wherein he was called. Eph. iv. 28. Let him that stole steal no more: but rather let him labor, working with *his* hands the thing which is good, that he may have to give to him that needeth.

[r] Prov. x. 4. The hand of the diligent maketh rich. Rom. xii. 11. Not slothful in business; fervent in spirit; serving the Lord.

[s] Prov. xii. 27. The slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man *is* precious. Prov. xxi. 20. *There is* treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up. John vi. 12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

[t] 1 Cor. vi. 1. Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? See verses 2-9.

[u] Prov. xi. 15. He that is surety for a stranger shall smart *for it:* and he that hateth suretiship is sure. See Prov. vi. 1-5.

[w] Lev. xxv. 35. And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: *yea, though he be* a stranger, or a

Q. 142. What are the sins forbidden in the eighth commandment?

A. The sins forbidden in the eighth commandment, beside the neglect of the duties required,[x] are, theft,[y] robbery,[z] man-stealing,[a] and receiving any thing that is stolen;[b] fraudulent dealing;[c] false weights and measures;[d] removing landmarks;[e] injustice and unfaithfulness in contracts between man and man,[f] or in matters of trust;[g] oppression;[h] extortion;[i] usury;[k]

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sojourner. Phil. ii. 4. Look not every man on his own things, but every man also on the things of others. See Deut. xxii. 1-4; Ex. xxiii. 4, 5.

142. [x] 1 John iii. 17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? James ii. 15, 16. If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

[y] Eph. iv. 28. Let him that stole, steal no more.

[z] Psa. lxii. 10. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them.*

[a] 1 Tim. i. 10. [The law is made] For whoremongers, for them that defile themselves with mankind, for menstealers. Ex. xxi. 16. And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

[b] Prov. xxix. 24. Whoso is partner with a thief hateth his own soul. Psa. 1, 18. When thou sawest a thief, then thou consentedst with him.

[c] Lev. xix. 13. Thou shalt not defraud thy neighbor, neither rob *him:* the wages of him that is hired shall not abide with thee all night until the morning.

[d] Prov. xi. 1. A false balance *is* abomination to the LORD. Prov. xx. 10. Divers weights, *and* divers measures, both of them *are* alike abomination to the LORD.

[e] Deut. xix. 14. Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance. See Prov. xxiii. 10.

[f] Amos viii. 5. Making the ephah small, and the shekel great, and falsifying the balances by deceit. Psa. xxxvii. 21. The wicked borroweth, and payeth not again.

[g] Luke xvi. 11, 12. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?* And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

[h] Ezek. xxii. 29. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. Lev. xxv. 17. Ye shall not therefore oppress one another; but thou shalt fear thy God.

[i] Matt. xxiii. 25. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Ezek. xxii. 12. Thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord GOD.

[k] Psa. xv. 5. *He that* putteth not out his money to usury.

bribery;[l] vexatious lawsuits;[m] unjust enclosures and depredation;[n] engrossing commodities to enhance the price,[o] unlawful callings,[p] and all other unjust or sinful ways of taking or withholding from our neighbor what belongs to him, or of enriching ourselves;[q] covetousness;[r] inordinate prizing and affecting worldly goods;[s] distrustful and distracting cares and studies in getting, keeping, and using them;[t] envying at the prosperity of others:[u] as likewise idleness,[w] prodigality, wasteful gaming, and all other ways whereby we do unduly prejudice our own outward estate:[x] and defrauding ourselves of the due use and comfort of that estate which God hath given us.[y]

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[l] Job xv. 34. Fire shall consume the tabernacles of bribery. See Isa. xxxiii. 15.

[m] Prov. iii. 30. Strive not with a man without cause, if he hath done thee no harm. See 1 Cor. vi. 7.

[n] Isa. v. 8. Woe unto them that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth! Micah ii. 2. And they covet fields, and take *them* by violence; and houses, and take *them* away: so they oppress a man and his house, even a man and his heritage.

[o] Prov. xi. 26. He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth *it*.

[p] Acts xix. 19. Many of them also which used curious arts brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver. See verses 24, 25.

[q] James v. 4. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Prov. xxi. 6. The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

[r] Luke xii. 15. Take heed, and beware of coveteousness.

[s] 1 John ii. 15, 16. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world,.the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. See Prov. xxiii. 5; Psa. lxii. 10.

[t] Matt. vi. 25, 34. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?—Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof. Eccl. v. 12.—The abundance of the rich will not suffer him to sleep.

[u] Psa. lxxiii. 3. I was envious at the foolish, *when* I saw the prosperity of the wicked.

2 [w] Thess. iii. 11. We hear that there are some which walk among you disorderly, working not at all, but are busybodies. See Prov. xviii. 9.

Q. 143. Which is the ninth commandment?

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbor.*[z]

Q. 144. What are the duties required in the ninth commandment?

A. The duties required in the ninth commandment are, the preserving and promoting of truth between man and man,[a] and the good name of our neighbor, as well as our own:[b] appearing and standing for the truth;[c] and from the heart,[d] sincerely,[e] freely,[f] clearly,[g] and fully,[h] speaking the truth, and only the truth, in matters of judgment and justice,[i] and in all other things whatsoever:[k] a charitable esteem of our neighbors;[l] loving, desiring, and rejoicing in their good name;[m] sorrowing for,[n] and covering of their infirmities;[o] freely acknowledging of their gifts and graces;[p] defending their innocency;[q] a ready receiving of a good report,[r] and unwillingness to admit of an evil report concerning them;[s] discouraging talebearers,[t] flatterers,[u] and slanderers;[w] love and care of our own good name, and defending it when need requireth;[x] keeping of lawful promises;[y] studying and practicing of whatsoever things are true, honest, lovely, and of good report.[z]

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[x] Prov. xxi. 17. He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich. Prov. xxiii. 20, 21. Be not among winebibbers; among riotous eaters of flesh: For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags. See Prov. xxviii. 19.

[y] Eccl. iv. 8. There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labor; neither is his eye satisfied with riches; neither *saith he*, For whom do I labor, and bereave my soul of good? 1 Tim. iv. 3-5. Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer.

143. [z] Ex. xx. 16.

144. [a] Eph. iv. 25. Putting away lying, speak every man truth with his neighbor: for we are members one of another.

[b] 3 John 12. Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

[c] Prov. xxxi. 9. Open thy mouth, judge righteously, and plead the cause of the poor and needy.

[d] Psa. xv. 2. He that—speaketh the truth in his heart.

[e] 2 Chron. xix. 9. And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart.

[f] Jer. ix. 3. They are not valiant for the truth upon the earth. See 1 Sam. xix. 4, 5.

[g] Jer. xlii. 4. Whatsoever thing the Lord shall answer you, I will declare *it* unto you; I will keep nothing back from you. See Josh. vii. 19.

[h] Acts xx. 27. I have not shunned to declare unto you all the counsel of God. 2 Sam. xiv. 18. Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak. See verses 17-20.

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[i] Lev. xix. 15. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty: *but* in righteousness shalt thou judge thy neighbor. Prov. xiv. 5. A faithful witness will not lie: but a false witness will utter lies.

[k] Col. iii. 9. Lie not one to another, seeing that ye have put off the old man with his deeds. 2 Cor. i. 17, 18. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? But *as* God *is* true, our word toward you was not yea and nay.

[l] Heb. vi. 9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. 1 Cor. xiii. 7. [Charity] Beareth all things, believeth all things, hopeth all things, endureth all things.

[m] Rom. i. 8. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 3 John 4. I have no greater joy than to hear that my children walk in truth.

[n] 2 Cor. xii. 21. *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed. See Psa. cxix. 158.

[o] Prov. xvii. 9. He that covereth a transgression seeketh love. 1 Pet. iv. 8. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

[p] 1 Cor. i. 4, 5. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance, and *in* all knowledge. See 2 Tim. i. 4, 5.

[q] 1 Sam. xxii. 14. Then Ahimelech answered the king, and said, And who *is so* faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honorable in thine house?

[r] 1 Cor. xiii. 6, 7. [Charity] Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.

[s] Psa. xv. 3. Nor taketh up a reproach against his neighbor.

[t] Prov. xi. 13. A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

[u] Prov. xxvi. 24, 25. He that hateth dissembleth with his lips, and layeth up deceit within him; When he speaketh fair, believe him not: for *there are* seven abominations in his heart.

[w] Psa. ci. 5. Whoso privily slandereth his neighbor, him will I cut off.

Q. 145. What are the sins forbidden in the ninth commandment?

A. The sins forbidden in the ninth commandment are, all prejudicing of the truth, and the good name of our neighbors as well as our own,[a] especially in public judicature;[b] giving false evidence;[c] suborning false witnesses;[d] wittingly appearing and pleading for an evil cause; outfacing and overbearing the truth;[e] passing unjust sentence;[f] calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked;[g] forgery;[h]

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[x] Prov. xxii. 1. A good name *is* rather to be chosen than great riches, *and* loving favor rather than silver and gold. John viii. 49. Jesus answered, I have not a devil; but I honor my Father, and ye do dishonor me. See 2 Cor. xi. 1-33; xii. 1-13.

[y] Psa. xv. 4. *He that* sweareth to *his own* hurt, and changeth not.

[z] Phil. iv. 8. Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue and if *there be* any praise, think on these things.

145. [a] Luke iii. 14. And he said unto them, Do violence to no man, neither accuse *any* falsely. See 1 Sam. xvii. 28; 2 Sam. xvi. 3.

[b] Lev. xix. 15. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: *but* in righteousness shalt thou judge thy neighbor. See Hab. i. 4.

[c] Prov. xix. 5. A false witness shall not be unpunished, and *he that* speaketh lies shall not escape. See Prov. vi. 16, 19.

[d] Acts vi. 13. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

[e] Jer. ix. 3. And they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth. Psa. xii. 3, 4. The LORD shall cut off all flattering lips, *and* the tongue that speaketh proud things: Who have said, With our tongue will we prevail; our lips *are* our own: who *is* lord over us? See Psa. lii. 1-4; Acts xxiv. 2, 5.

[f] Prov. xvii. 15. He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the Lord. See 1 Kings xxi. 9-14.

[g] Isa. v. 20, 23. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!—Which justify the wicked for reward, and take away the righteousness of the righteous from him!

[h] Luke xvi. 6, 7. And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then

concealing the truth; undue silence in a just cause,[i] and holding our peace when iniquity calleth for either a reproof from ourselves,[k] or complaint to others;[l] speaking the truth unseasonably,[m] or maliciously to a wrong end,[n] or perverting it to a wrong meaning,[o] or in doubtful and equivocal expression, to the prejudice of truth or justice;[p] speaking untruth;[q] lying;[r] slandering;[s] backbiting;[t] detracting;[u] tale-bearing;[w] whispering;[x] scoffing;[y]

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said he to another, And how much owest thou? And he said, a hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

[i] Lev. v. 1. And if a soul sin, and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it;* if he do not utter *it*, then he shall bear his iniquity. Acts v. 3. Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

[k] Lev. xix. 17. Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. 1 Kings i. 6. And his father had not displeased him at any time in saying, Why hast thou done so?

[l] Isa. lix. 4. None calleth for justice, nor *any* pleadeth for truth.

[m] Prov. xxix. 11. A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

[n] 1 Sam. xxii. 9, 10. Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. And he inquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

[o] Psa. lvi. 5. Every day they wrest my words: all their thoughts *are* against me for evil. Matt. xxvi. 60, 61. At the last came two false witnesses, And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. See John ii. 19.

[p] Gen. iii. 5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. See Gen. xxvi. 7, 9.

[q] Isa. lix. 13. Conceiving and uttering from the heart words of falsehood.

[r] Col. iii. 9. Lie not one to another, seeing that ye have put off the old man with his deeds. See Lev. xix. 11.

[s] Psa. l. 20. Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

[t] Psa. xv. 3. *He that* backbiteth not with his tongue. Rom. i. 30. Backbiters, haters of God.

[u] James iv. 11. Speak not evil one of another, brethren. Tit. iii. 2. To speak evil of no man. See Jer. xxxviii. 4.

[w] Lev. xix. 16. Thou shalt not go up and down *as* a talebearer among thy people.

[x] Rom. i. 29. Full of — deceit, malignity; whisperers. Prov. xvi. 28 A froward man soweth strife: and a whisperer separateth chief friends.

[y] Gen. xxi. 9. And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. Gal. iv. 29. But as then he

reviling;[z] rash,[a] harsh,[b] and partial censuring;[c] misconstructing intentions, words, and actions;[d] flattering;[e] vainglorious boasting;[f] thinking or speaking too highly or too meanly of ourselves or others;[g] denying the gifts and graces of God;[h] aggravating smaller faults;[i] hiding, excusing, or extenuating of sins, when called to a free confession;[k] unnecessarily discovering of infirmities;[l] raising

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that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

[z] 1 Cor. vi. 10. Nor drunkards, nor revilers,— shall inherit the kingdom of God.

[a] Matt. vii. 1. Judge not, that ye be not judged.

[b] James ii. 13. He shall have judgment without mercy, that hath showed no mercy. See Acts xxviii. 4.

[c] John vii. 24. Judge not according to the appearance, but judge righteous judgment. See Rom. ii. 1.

[d] Rom. iii. 8. And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. Psa. lxix. 10. When I wept, *and chastened* my soul with fasting, that was to my reproach. See 1 Sam. i. 13-15; 2 Sam. x. 3; Neh. vi. 6-8.

[e] Psa. xii. 2, 3. *With* flattering lips *and* with a double heart do they speak. The LORD shall cut off all flattering lips.

[f] 2 Tim. iii. 2. For men shall be lovers of their own selves, covetous, boasters.

[g] Luke xviii. 9, 11. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:—The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. Gal. v. 26. Let us not be desirous of vainglory, provoking one another, envying one another. Ex. iv. 10, 14. And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.—And the anger of the LORD was kindled against Moses. Acts. xii. 22. And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

[h] Luke ix. 49, 50. And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid *him* not: for he that is not against us is for us. 2 Cor. x. 10. For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible. Acts ii. 13. Others mocking said, These men are full of new wine.

[i] Matt. vii. 3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is thine in own eye?

[k] Gen. iii. 12, 13. And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.—And the woman said, The serpent beguiled me, and I did eat. Prov. xxviii. 13. He that covereth his sins shall not prosper. See 2 Kings v. 25; Gen. iv. 9.

[l] Prov. xxv. 9. Debate thy cause with thy neighbor *himself;* and discover not a secret to another. See Gen. ix. 22.

false rumors;[m] receiving and countenancing evil reports,[n] and stopping our ears against just defence;[o] evil suspicion;[p] envying or grieving at the deserved credit of any,[q] endeavoring or desiring to impair it,[r] rejoicing in their disgrace and infamy;[s] scornful contempt;[t] fond admiration;[u] breach of lawful promises;[w] neglecting such things as are of good report;[x] and practicing or not avoiding ourselves, or not hindering what we can in others, such things as procure an ill name.[y]

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[m] Ex. xxiii. 1. Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

[n] Psa. xli. 7, 8. All that hate me whisper together against me: against me do they devise my hurt. An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth he shall rise up no more.

[o] Acts vii. 57. Then they cried out with a loud voice, and stopped their ears. Job. xxxi. 13, 14. If I did despise the cause of my manservant or of my maidservant, when they contended with me; What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

[p] 1 Cor. xiii. 5. [Charity] Thinketh no evil. See 1 Tim. vi. 4.

[q] Matt. xxi. 15. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased. See Num. xi. 29.

[r] Dan. vi. 3, 4. Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom. See Ezra iv. 12, 13,

[s] Jer. xlviii. 27. For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy.

[t] Matt. xxvii. 28, 29. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! See Psa. xxv. 15, 16.

[u] 1 Cor. iii. 21. Let no man glory in men. Jude 16. Having men's persons in admiration because of advantage. Acts xii. 22. And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

[w] Rom. i. 31. Without understanding, covenantbreakers. 2 Tim. iii. 3. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good.

[x] 1 Sam. ii. 24. Nay, my sons; for *it is* no good report that I hear: ye make the Lord's people to transgress.

[y] Gen. xxxiv. 30. And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land. Judg. xi. 7. And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress? 2 Pet. ii. 2. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

Q. 146. Which is the tenth commandment?

A. The tenth commandment is, *Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.* [z]

Q. 147. What are the duties required in the tenth commandment?

A. The duties required in the tenth commandment are, such a full contentment with our own condition,[a] and such a charitable frame of the whole soul towards our neighbor, as that all our inward motions and affections touching him, tend unto and further all that good which is his.[b]

Q. 148. What are the sins forbidden in the tenth commandment?

A. The sins forbidden in the tenth commandment are, discontentment with our own estate;[c] envying,[d] and grieving at the good of our neighbor,[e] together with all inordinate motions and affections to any thing that is his.[f]

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146. [z] Ex. xx. 17.

147. [a] Heb. xiii. 5. *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee. 1 Tim. vi. 6. But godliness with contentment is great gain.

[b] Rom. xii. 15. Rejoice with them that do rejoice, and weep with them that weep. Phil ii. 4. Look not every man on his own things, but every man also on the things of others.

148. [c] 1 Cor. x. 10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. See 1 Kings xxi. 4.

[d] Gal. v. 26. Let us not be desirous of vainglory, provoking one another, envying one another. James iii. 14, 16. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.—For where envying and strife *is*, there *is* confusion and every evil work.

[e] Psa. cxii. 9, 10. His horn shall be exalted with honor. The wicked shall see *it*, and be grieved. See Neh. ii. 10.

[f] Rom. vii. 7. I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Deut. v. 21. Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that *is* thy neighbor's. Col. iii. 5. Mortify—inordinate affection, evil concupiscence, and covetousness, which is idolatry. Rom. xiii. 9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

Q. 149. Is any man able perfectly to keep the commandments of God?

A. No man is able, either of himself,[g] or by any grace received in this life, perfectly to keep the commandments of God;[h] but doth daily break them in thought,[i] word, and deed.[k]

Q. 150. Are all transgressions of the law of God equally heinous in themselves, and in the sight of God?

A. All transgressions of the law of God are not equally heinous; but some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.[l]

Q. 151. What are those aggravations that make some sins more heinous than others?

A. Sins receive their aggravations.

1. From the persons offending:[m] If they be of riper

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149. [g] James iii. 2. In many things we offend all. John xv. 5. Without me ye can do nothing. Rom.viii. 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

[h] Eccl. vii. 20. *There is* not a just man upon earth, that doeth good, and sinneth not. 1 Kings viii. 46. For *there is* no man that sinneth not. 1 John i. 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us. Gal. v. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

[i] Gen. vi. 5. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. Gen. viii. 21. The imagination of man's heart *is* evil from his youth. James i. 14. Every man is tempted, when he is drawn away of his own lust, and enticed.

[k] Rom. iii. 9. We have before proved both Jews and Gentiles, that they are all under sin. See verses 10-19; James iii. 2-13.

150. [l] John xix. 11. Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. 1 John v. 16. If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. See Psa. lxxviii. 17, 32, 56.

151. [m] Jer. ii. 8. The priests said not, Where *is* the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after *things that* do not profit. Luke xii. 47, 48. And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

age;[n] greater experience, or grace;[o] eminent for profession,[p] gifts,[q] place,[r] office;[s] guides to others;[t] and whose example is likely to be followed by others.[u]

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[n] 1 Kings xi. 4, 9. For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as *was* the heart of David his father.—And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice. Eccl. iv. 13. Better *is* a poor and a wise child, than an old and foolish king, who will no more be admonished.

[o] Gal. ii. 11, 12. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

[p] 2 Sam. xii. 14. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also *that is* born unto thee shall surely die. Luke xx. 46, 47. Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; Which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

[q] James iv. 17. To him that knoweth to do good, and doeth *it* not, to him it is sin. 2 Chron. xxvi. 16, 20. But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense.—And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him.

[r] John iii. 10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? See Jer. v. 4, 5.

[s] 2 Sam. xii. 7-9. And Nathan said to David, Thou *art* the man. Thus saith the Lord God of Israel, I anointed thee king over Israel,—And I gave thy Master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? See Ezek. viii. 11, 12.

[t] Rom. ii. 21-24. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written.

[u] 1 Kings xv. 30. Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger. Gal. ii. 13. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. 2 Pet. ii. 2. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

2. From the parties offended:[w] If immediately against God,[x] his attributes,[y] and worship;[z] against Christ, and his grace;[a] the Holy Spirit,[b] his witness,[c] and workings;[d] against superiors, men of eminency,[e] and such as we stand especially related and engaged unto;[f] against any of the

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[w] Mal. i. 8. And if ye offer the blind for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts. Psa. ii. 12. Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him. Matt. xxi. 38, 39. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast *him* out of the vineyard, and slew *him*.

[x] 1 Sam. ii. 25. If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall entreat for him? Acts v. 4. Thou hast not lied unto men, but unto God.

[y] Rom. ii. 4. Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

[z] Mal. i. 14. But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen. 1 Cor. x. 21, 22. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he?

[a] John iii. 18. 36. He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—He that believeth not the Son shall not see life; but the wrath of God abideth on him. See Heb. xii. 25.

[b] Matt. xii. 31, 32. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come. Heb. x. 29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

[c] Eph. iv. 30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

[d] Acts viii. 18. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money. See verses 19-24.

[e] Num. xii. 8. Wherefore then were ye not afraid to speak against my servant Moses? Jude 8. Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities. See Isa. iii. 5.

[f] Prov. xxx. 17. The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young

saints,[g] particularly weak brethren,[h] the souls of them or any other,[i] and the common good of all or many.[k]

3. From the nature and quality of the offence:[l] if it be against the express letter of the law,[m] break many commandments, contain in it many sins:[n] if not only conceived in the heart, but break forth in words and actions,[o]

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eagles shall eat it. Psa. xli. 9. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me. See Psa. lv. 12-14.

[g] Zech. ii. 8. He that toucheth you toucheth the apple of his eye. Matt. xviii. 6. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

[h] 1 Cor. viii. 11, 12. And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. See Rom. xiv. 13, 15, 21.

[i] Ezek. xiii. 19. And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die? Psa. xciv. 21. They gather themselves together against the soul of the righteous, and condemn the innocent blood. Matt. xxiii. 15. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.

[k] Josh. xxii. 20. Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity. 1 Thess ii. 15, 16. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost. See Matt. xxiii. 34-38.

[l] Prov. vi. 30. *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry.

[m] Ezek. xx. 13. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

[n] Col. iii. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. 1 Tim. vi. 10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

[o] Mic. ii. 1, 2. Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and take *them* by violence.

scandalize others,[p] and admit of no reparation:[q] if against means,[r] mercies,[s] judgments,[t] light of nature,[u] conviction of conscience,[w] public or private admonition,[x] censures of the church,[y] civil punishments;[z] and our prayers, purposes, promises,[a] vows,[b] covenants,[c] and engagements to God or men:[d] if done deliberately,[e] willfully,[f] presumptuously,[g] impudently,[h] boastingly,[i] maliciously,[k] frequently,[l] obstinately,[m] with delight,[n] continuance,[o] or relapsing after repentance.[p]

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[p] Matt. xviii. 7. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Rom ii. 23, 24. Thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written.

[q] Prov. vi. 32-35. *But* whoso committeth adultery with a woman lacketh understanding: he *that* doeth it destroyeth his own soul. A wound and dishonor shall he get; and his reproach shall not be wiped away. For jealousy *is* the rage of a man: therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content though thou givest many gifts.

[r] Matt. xi. 21, 22. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. John xv. 22. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

[s] Deut. xxxii. 6. Do ye thus requite the Lord, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee? Isa. i. 2, 3. Hear, O heavens, and give ear, O earth: for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

[t] Jer. v. 3. O Lord, *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. See Amos iv. 8-11.

[u] Rom. i. 26, 27. For this cause God gave them up into vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

[w] Rom. i. 32. Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. See Dan. v. 22.

[x] Prov. xxix. 1. He that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

[y] Matt. xviii. 17. If he neglect to hear the church, let him be unto thee as a heathen man and a publican. Tit. iii. 10. A man that is an heretic, after the first and second admonition reject.

[z] 1 Kings ii. 41. And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again. See verses 42, 43, 46.

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[a] Psa. lxxviii. 34, 36, 37. When he slew them, then they sought him; and they returned, and inquired early after God.—Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they stedfast in his covenant. See Jer. xlii. 5, 6, 20-22.

[b] Eccl. v. 5. Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay. Prov. xx. 25. *It is* a snare to the man *who* devoureth *that which is* holy, and after vows to make inquiry.

[c] Lev. xxvi. 25. And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant.

[d] Prov. ii. 17. Which forsaketh the guide of her youth, and forgetteth the covenant of her God. See Ezek. xvii. 12-21.

[e] Psa. xxxvi. 4. He deviseth mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil.

[f] Jer. vi. 16. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein.*

[g] Num. xv. 30. But the soul that doeth *ought* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. See Ex. xxi. 14.

[h] Jer. vi. 15. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall.

[i] Psa. lii. 1. Why boastest thou thyself in mischief, O mighty man?

[k] Ezek. xxxv. 5, 6. Because thou hast had a perpetual hatred, and hast shed *the blood of* the children of Israel by the force of the sword in the time of their calamity, in the time *that their* iniquity *had* an end: Therefore, *as* I live, saith the Lord God, I will prepare thee unto blood. See 3 John 10.

[l] Num. xiv. 22. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not harkened to my voice.

[m] Zech. vii. 11, 12. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts.

[n] Prov. ii. 14. Who rejoice to do evil, *and* delight in the frowardness of the wicked.

[o] Gen. vi. 5. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. Isa. lvii. 17. For the iniquity of his coveteousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

[p] 2 Pet. ii. 20, 21. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ,

4. From circumstances of time,[q] and place:[r] if on the Lord's Day,[s] or other times of divine worship;[t] or immediately before,[u] or after these,[w] or other helps to prevent or remedy such miscarriages:[x] if in public, or in the presence of others, who are thereby likely to be provoked or defiled.[y]

Q. 152. What doth every sin deserve at the hands of God?

A. Every sin, even the least, being against the sover-

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they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. See Heb. vi. 4, 6.

[q] Isa. xxii. 12-14. And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die. And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts. See 2 Kings v. 26.

[r] Jer. vii. 10, 11. And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes?

[s] Ezek. xxiii. 38, 39. They have defiled my sanctuary in the same day, and have profaned my sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

[t] Isa. lviii. 3, 4. Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness.

[u] 1 Cor. xi. 20, 21. When ye come together therefore into one place, *this* is not to eat the Lord's supper. For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

[w] John xiii. 27. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

[x] Ezra ix. 13, 14. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this; Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping?

[y] Judg. viii. 27. And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house. See 1 Sam. ii. 22-24.

eignty,[z] goodness,[a] and holiness of God,[b] and against his righteous law,[c] deserveth his wrath and curse,[d] both in this life,[e] and that which is to come;[f] and cannot be expiated but by the blood of Christ.[g]

Q. 153. What doth God require of us, that we may escape his wrath and curse due to us by reason of the transgression of the law?

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the law, he requireth of us repentance towards God, and faith towards our Lord Jesus Christ,[h] and the diligent use of the outward

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152. [z] James ii. 10, 11. Whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill.

[a] Ex. xx. 1, 2. And God spake all these words, saying, I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Deut. xxxii. 6. Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?

[b] Hab. i. 13. *Thou art* of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he? 1 Pet. i. 15, 16. As he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. See Lev. xi. 45.

[c] 1 John iii. 4. Whosoever committeth sin transgresseth also the law for sin is the transgression of the law. Rom. vii. 12. The law *is* holy and the commandment holy, and just, and good.

[d] Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. See Eph. v. 6.

[e] Deut. xxviii. 15. But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee. See verses 16-68. Lam. iii. 39. Wherefore doth a living man complain, a man for the punishment of his sins.

[f] Matt. xxv. 41. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Rom. vi. 21, 23. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.—The wages of sin *is* death.

[g] Heb. ix. 22. And almost all things are by the law purged with blood; and without shedding of blood is no remission. 1 John i. 7. And the blood of Jesus Christ his Son cleanseth us from all sin. See 1 Pet. i. 18, 19.

153. [h] Acts xx. 21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Mark i. 15. Repent ye, and believe the gospel. Acts xvi. 30, 31. And brought them out, and said, Sirs, what must I do to be saved? and they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

means whereby Christ communicates to us the benefits of his mediation.[i]

Q. 154. What are the outward means whereby Christ communicates to us the benefits of his mediation?

A. The outward and ordinary means, whereby Christ communicates to his Church the benefits of his mediation, are all his ordinances; especially the Word, Sacraments, and prayer; all which are made effectual to the elect for their salvation.[k]

Q. 155. How is the Word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of enlightening,[l] convincing and humbling sinners;[m] of driving them

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John iii. 18. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God.

[i] Prov. viii. 33-35. Hear instruction, and be wise, and refuse it not. Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the LORD. Luke xiii. 24. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

154. [k] Matt. xxviii. 19, 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Acts ii. 42, 46. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. See 1 Cor. i. 21; Eph. v. 19, 20.

155. [l] Psa. xix. 8. The commandment of the LORD *is* pure, enlightening the eyes. Acts xxvi. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God.

[m] Jer. xxiii. 28, 29. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD. *Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces? Heb. iv. 12. The word of God *is* quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. 1 Cor. xiv. 24, 25. But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

out of themselves, and drawing them unto Christ;[n] of conforming them to his image,[o] and subduing them to his will;[p] of strengthening them against temptations and corruptions;[q] of building them up in grace,[r] and establishing their hearts in holiness and comfort through faith unto salvation.[s]

Q. 156. Is the Word of God to be read by all?

A. Although all are not permitted to read the Word publicly to the congregation,[t] yet all sorts of people are

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[n] Acts ii. 37, 41. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?—Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. See Acts viii. 27-38.

[o] 2 Cor. iii. 18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

[p] 2 Cor. x. 4, 5. (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. See Rom. vi. 17, 18.

[q] Psa. xix. 11. Moreover by them is thy servant warned. Col. i. 28. Whom we preach, warning every man. Eph. vi. 16, 17. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. See Matt. iv. 4, 7, 10.

[r] Eph. iv. 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Acts xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. 2 Tim. iii. 15, 16. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness.

[s] Rom. xvi. 25. Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began. 1 Thess iii. 2, 13. And sent Timotheus, our brother, and minister of God, and our fellow laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith.—To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. See Rom. x. 14-17.

156. [t] Deut. xxxi. 9, 11. And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.—When all Israel is come

bound to read it apart by themselves,[u] and with their families:[w] to which end, the holy Scriptures are to be translated out of the original into vulgar languages.[x]

Q. 157. How is the Word of God to be read?

A. The holy Scriptures are to be read with an high and reverent esteem of them;[y] with a firm persuasion that they are the very Word of God,[z] and that he only can

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to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. See Neh. ix. 3-5.

[u] Deut. xvii. 18, 19. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests of Levites: And it shall be with him, and he shall read therein all the days of his life. Isa. xxxiv. 16. Seek ye out of the book of the Lord, and read. John v. 39. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. Rev. i. 3. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.

[w] Deut. vi. 6, 7. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Psa. lxxviii. 5, 6. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know *them, even* the children *which* should be born; *who* should arise and declare *them* to their children.

[x] 1 Cor. xiv. 18, 19. I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue. See verses 2-29.

157. [y] Neh. viii. 5. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up. Isa. lxvi. 2. But to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word. Psa. xix. 10. More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

[z] 2 Pet. i. 19-21. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost. 1 Thess. ii. 13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

enable us to understand them;[a] with desire to know, believe, and obey, the will of God revealed in them;[b] with diligence,[c] and attention to the matter and scope of them;[d] with meditation,[e] application,[f] self-denial,[g] and prayer.[h]

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[a] Psa. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law. Luke xxiv. 45. Then opened he their understanding, that they might understand the scriptures.

[b] James i. 21, 22. Receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. 1 Pet. ii. 2. As newborn babes, desire the sincere milk of the word, that ye may grow thereby. See Mark iv. 20.

[c] Acts xvii. 11. These [Bereans] were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

[d] Acts viii. 30, 34. And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself or some other man? Matt. xiii. 23. But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

[e] Psa. i. 2. But his delight *is* in the law of the Lord; and in his law doth he meditate day and night. Psa. cxix. 97. O how love I thy law! it *is* my meditation all the day.

[f] 2 Chron. xxxiv. 21. Go, inquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book. Rom. iv. 23, 24. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. Rom. xv. 4. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. See 1 Cor. x. 6-11.

[g] Prov. iii. 5. Trust in the Lord with all thine heart; and lean not unto thine own understanding. Job. xxiii. 12. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary *food*. John iv. 32, 34. But he said unto them, I have meat to eat that ye know not of.—Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

[h] Neh. viii. 6, 8. And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with *their* faces to the ground. So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading. Psa. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law.

Q. 158. By whom is the Word of God to be preached?

A. The Word of God is to be preached only by such as are sufficiently gifted,[i] and also duly approved and called to that office.[k]

Q. 159. How is the Word of God to be preached by those that are called thereunto?

A. They that are called to labor in the ministry of the Word are to preach sound doctrine,[l] diligently,[m] in season, and out of season;[n] plainly,[o] not in the enticing words of man's wisdom but in demonstration of the Spirit, and of power;[p] faithfully,[q] making known the whole counsel of God;[r] wisely,[s] applying themselves to the neces-

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158. [i] 1 Tim. iii. 2, 6. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach.—Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 2 Tim. ii. 2. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Mal. ii. 7. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the LORD of hosts.

[k] Rom. x. 15. And how shall they preach except they be sent? 1 Cor. xii. 28, 29. And God hath set some in the church, first apostles secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? 1 Tim. iv. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

159. [l] Tit. ii. 1, 7, 8. But speak thou the things which become sound doctrine:—In all things showing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

[m] Acts xviii. 25. Being fervent in the spirit, he spake and taught diligently the things of the Lord.

[n] 2 Tim. iv. 2. Preach the word; be instant in season, out of season.

[o] 1 Cor. xiv. 9. Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. See verses 10-19.

[p] 1 Cor. ii. 4. And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

[q] Jer. xxiii. 28. He that hath my word, let him speak my word faithfully. 1 Cor. iv. 1, 2. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.

[r] Acts xx. 27. For I have not shunned to declare unto you all the counsel of God.

[s] Col. i. 28. Whom we preach, warning every man, and teaching every man in all wisdom. 2 Tim. ii. 15. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

sities and capacities of the hearers;[t] zealously,[u] with fervent love to God,[w] and the souls of his people;[x] sincerely,[y] aiming at his glory,[z] and their conversion,[a] edification,[b] and salvation.[c]

Q. 160. What is required of those that hear the Word preached?

A. It is required of those that hear the Word preached, that they attend upon it with diligence,[d] preparation,[e] and prayer;[f] examine what they hear by the Scriptures;[g] receive the truth with faith,[h] love,[i] meekness,[k] and readiness of mind,[l] as the Word of God;[m] meditate,[n] and confer of it;[o] hide it in their hearts,[p] and bring forth the fruit of it in their lives.[q]

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[t] Luke xii. 42. And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household to give *them their* portion of meat in due season? 1 Cor. iii. 2. I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able. See Heb. v. 12-14.

[u] Acts xviii. 25. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. 2 Tim. iv. 5. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

[w] 2 Cor. v. 13, 14. For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. See Phil i. 15-17.

[x] Col. iv. 12. Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. 2 Cor. xii. 15. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. See 1 Thess. iii. 12, 13.

[y] 2 Cor. iv. 2. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. See 2 Cor. ii. 17.

[z] John vii. 18. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. 1 Thess. ii. 4. But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

[a] 1 Cor. ix. 19-22. For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

[b] 2 Cor. xii. 19. But *we do* all things, dearly beloved, for your edifying. Eph. iv. 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

[c] 1 Tim. iv. 16. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them

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that hear thee. 2 Tim. ii. 10. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. See Acts xxvi. 16-18.

160. [d] Psa. lxxxiv. 1, 2, 4. How amiable *are* thy tabernacles, O LORD of hosts! My soul longeth, yea, even fainteth for the courts of the LORD.—Blessed *are* they that dwell in thy house: they will be still praising thee. See Psa. xxvii. 4; Prov. viii. 34.

[e] Luke viii. 18. Take heed therefore how ye hear. 1 Pet. ii. 1, 2. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby. See James i. 21.

[f] Psa. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law. Eph. vi. 17, 18. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit.

[g] Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

[h] Rom. i. 16, 17. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

[i] 2 Thess. ii. 10. They received not the love of the truth, that they might be saved.

[k] James i. 21. Receive with meekness the engrafted word. Psa. xxv. 9. The meek will he guide in judgment: and the meek will he teach his way.

[l] Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind.

[m] 1 Thess. ii. 13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God.

[n] Heb. ii. 1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

[o] Deut. vi. 6, 7. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up.

[p] Psa. cxix. 11. Thy word have I hid in mine heart, that I might not sin against thee.

[q] Luke viii. 15. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it* and bring forth fruit with patience. James i. 25. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Q. 161. How do the Sacraments become effectual means of salvation?

A. The Sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety or intention of him by whom they are administered; but only by the working of the Holy Ghost, and the blessing of Christ by whom they are instituted.[r]

Q. 162. What is a Sacrament?

A. A Sacrament is an holy ordinance instituted by Christ in his Church,[s] to signify, seal, and exhibit[t] unto those that are within the covenant of grace,[u] the benefits of his

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161. [r] 1 Pet. iii. 21. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. Acts viii. 13, 23. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.—For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity. 1 Cor. iii. 7. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

162. [s] Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxvi. 26, 27. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks and gave *it* to them, saying, Drink ye all of it.

[t] Rom. iv. 11. And he [Abraham] received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. 1 Cor. xi. 24, 25. And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

[u] Ex. xii. 48. And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. Matt. xv. 24, 27. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.—And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Rom. xv. 8, 9. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers: And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. Rom. ix. 8. The children of the promise are counted for the seed.

mediation;[w] to strengthen and increase their faith and all other graces;[x] to oblige them to obedience;[y] to testify and cherish their love and communion one with another,[z] and to distinguish them from those that are without.[a]

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[w] Acts ii. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts xxii. 16. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ.

[x] John vi. 56, 57. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. Gal. iii. 27. For as many of you as have been baptized into Christ have put on Christ. See Rom. iv. 11.

[y] Deut. x. 16. Circumcise therefore the foreskin of your heart, and be no more stiffnecked. Deut. xxx. 6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. Rom. vi. 3, 4. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 1 Cor. v. 6-8. Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

[z] 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. 1 Cor. x. 17. For we *being* many are one bread, *and* one body: for we are all partakers of that one bread. See Eph. iv. 3-5.

[a] Lev. xx. 26. And ye shall be holy unto me: for I the Lord *am* holy, and have severed you from *other* people, that ye should be mine. Josh. v. 9. And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day. Isa. lii. 1, 11. Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.—Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. 1 Cor. x. 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

Q. 163. What are the parts of a Sacrament?

A. The parts of a Sacrament are two: the one, an outward and sensible sign used according to Christ's own appointment; the other, an inward and spiritual grace thereby signified.[b]

Q. 164. How many Sacraments hath Christ instituted in his Church under the New Testament?

A. Under the New Testament Christ hath instituted in his Church only two Sacraments, Baptism, and the Lord's Supper.[c]

Q. 165. What is Baptism?

A. Baptism is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost,[d] to be a sign and seal of ingrafting into himself,[e] of remission of sins by his blood,[f] and regeneration by his Spirit;[g] of adoption,[h] and resurrection unto everlasting life:[i] and whereby the parties baptized are solemnly ad-

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163. [b] Matt. iii. 11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire. See 1 Pet. iii. 21.

164. [c] Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. xi. 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed, took bread.

165. [d] See Matt. xxviii. 19.

[e] Gal. iii. 27. For as many of you as have been baptized into Christ have put on Christ.

[f] Acts xxii. 16. Arise, and be baptized, and wash away thy sins. Mark i. 4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. Rev. i. 5. Unto him that loved us, and washed us from our sins in his own blood.

[g] John iii. 5. Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. Tit. iii. 5. According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

[h] Gal. iii. 26, 27. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.

[i] Col. ii. 11, 12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

mitted into the visible Church,[k] and enter into an open and professed engagement to be wholly and only the Lord's.[l]

Q. 166. Unto whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible Church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him;[m] but infants descending from parents, either both or but one of them, professing faith in Christ, and obedience to him, are in that respect within the covenant, and are to be baptized.[n]

Q. 167. How is our Baptism to be improved by us?

A. The needful but much neglected duty of improving our Baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others,[o] by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein;[p] by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of Baptism and our engagements;[q] by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament;[r] by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickening of grace;[s] and by endeavoring to live by faith,[t] to have our conversation in holiness and righteousness,[u] as those that have therein given up their names to Christ,[w] and to walk in brotherly love, as being baptized by the same Spirit into one body.[x]

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[k] Acts ii. 41. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

[l] Gal. iii. 27, 28. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

166. [m] Acts xviii. 8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

[n] Acts ii. 38, 39. Then Peter said unto them, Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. Luke xviii. 16. But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. 1 Cor. vii. 14. The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. See Rom. xi. 16; Gen. xvii. 7-9, Gal. iii. 9-14.

167. [o] Eph. iv. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Col. ii. 6. As ye have therefore received Christ Jesus the Lord, *so* walk ye in him.

[p] Rom. vi. 1-4. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as

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were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

[q] 1 Cor. i. 11, 13. For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.—Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? Gal. iii. 1-3. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

[r] Rom. v. 1, 2. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Rom. iv. 11, 12. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. 1 Pet. iii. 21. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

[s] Col. iii. 1, 3, 5. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—For ye are dead, and your life is hid with Christ in God.—Mortify therefore your members which are upon the earth.

[t] Heb. x. 38, 39. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

[u] Rom. vi. 22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

[w] Acts ii. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

[x] 1 Cor. xii. 13, 25-27. For by one Spirit are we all baptized into one

Q. 168. What is the Lord's Supper?

A. The Lord's Supper is a Sacrament of the New Testament,[y] wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is showed forth; and they that worthily communicate, feed upon his body and blood, to their spiritual nourishment and growth in grace;[z] have their union and communion with him confirmed;[a] testify and renew their thankfulness[b] and engagement to God,[c] and their mutual love and fellowship each with other, as members of the same mystical body.[d]

Q. 169. How hath Christ appointed bread and wine to be given and received in the Sacrament of the Lord's Supper?

A. Christ hath appointed the ministers of his Word in the administration of this Sacrament of the Lord's Supper, to set apart the bread and wine from common use by the word of institution, thanksgiving, and prayer; to take and break the bread, and to give both the bread and the wine to the communicants: who are by the same appointment to take and eat the bread, and to drink the wine; in

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body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.—That there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular. See verses 14-24.

168. [y] Luke xxii. 20. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

[z] Matt. xxvi. 26, 27. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it. John vi. 55, 56. My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. See 1 Cor. xi. 23-27.

[a] 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

[b] 1 Cor. xi. 25. This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

[c] 1 Cor. x. 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

[d] 1 Cor. x. 17. For we, *being* many, are one bread, *and* one body: for we are all partakers of that one bread.

thankful remembrance that the body of Christ was broken and given, and his blood shed for them.[e]

Q. 170. How do they that worthily communicate in the Lord's Supper feed upon the body and blood of Christ therein?

A. As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord's Supper;[f] and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses;[g] so they that worthily communicate in the Sacrament of the Lord's Supper, do therein feed upon the body and blood of Christ, not after a corporal or carnal, but in a spiritual manner; yet truly and really,[h] while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death.[i]

Q. 171. How are they that receive the Sacrament of the Lord's Supper to prepare themselves before they come unto it?

A. They that receive the Sacrament of the Lord's Supper, are, before they come, to prepare themselves there-

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169. [e] Mark xiv. 22-24. And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. See 1 Cor. xi. 23, 24.

170. [f] Acts iii. 21. Whom the heaven must receive until the times of restitution of all things.

[g] Matt. xxvi. 26, 28. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.—For this is my blood of the new testament, which is shed for many for the remission of sins.

[h] John vi. 51-53. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

[i] 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

unto, by examining themselves[k] of their being in Christ;[l] of their sins and wants;[m] of the truth and measures of their knowledge,[n] faith,[o] repentance,[p] love to God and the brethren,[q] charity to all men,[r] forgiving those that have done them wrong;[s] of their desires after Christ;[t] and of their new obedience:[u] and by renewing the exercise of

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171. [k] 1 Cor. xi. 28. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

[l] Phil. iii. 8, 9. I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, And be found in him.

[m] Psa. cxxxix. 23, 24. Search me, O God, and know my heart: try me, and know my thoughts: And see if *there be any* wicked way in me, and lead me in the way everlasting.

[n] 1 Cor. xi. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

[o] 2 Cor. xiii. 5. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

[p] Zech. xii. 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness of *his* firstborn. 1 Cor. xi. 31. For if we would judge ourselves, we should not be judged.

[q] 1 Cor. x. 17. For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

[r] 1 Cor. xi. 18, 20. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.—When ye come together therefore into one place, *this* is not to eat the Lord's supper.

[s] Matt. v. 23, 24. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

[t] John vii. 37. Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. Isa. lv. 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

[u] 1 Cor. v. 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth. Rom. vi. 17, 18. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. Luke xix. 8. And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

these graces,[w] by serious meditation,[x] and fervent prayer.[y]

Q. 172. May one who doubteth of his being in Christ, or of his due preparation, come to the Lord's Supper?

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lord's Supper, may have true interest in Christ, though he be not yet assured thereof;[z] and in God's account hath it, if he be duly affected with the apprehension of the want of it,[a] and unfeignedly desires to be found in Christ,[b] and to depart from iniquity:[c] in which case (because promises are made, and this Sacrament is appointed, for the relief even of weak and doubting Christians)[d] he is to bewail his unbelief,[e] and labor to have his doubts resolved;[f] and, so doing, he may and ought to come to the Lord's Supper, that he may be further strengthened.[g]

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[w] Heb. x. 21, 22, 24. And *having* an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—And let us consider one another to provoke unto love and to good works. Psa. xxvi. 6. I will wash mine hands in innocency: so will I compass thine altar, O Lord.

[x] 1 Cor. xi. 24. This do in remembrance of me.

[y] Matt. xxvi. 26. Jesus took bread, and blessed *it*. See Eph. iii. 14-19.

172. [z] 1 John v. 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. See Psa. lxxvii. 1-12.

[a] Isa. liv. 7-10. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. Matt. v. 3, 4. Blessed *are* the poor in spirit: for theirs is the kingdom of heaven. Blessed *are* they that mourn: for they shall be comforted. Psa. xxxi. 22. For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee. 1 John v. 15. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

[b] Psa. xlii. 11. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God. See Phil. iii.8, 9.

[c] 2 Tim. ii. 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. Rom. vii. 24, 25. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.

Q. 173. May any who profess the faith, and desire to come to the Lord's Supper, be kept from it?

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's Supper, may and ought to be kept from that Sacrament by the power which Christ hath left in his Church,[h] until they receive instruction, and manifest their reformation.[i]

Q. 174. What is required of them that receive the Sacrament of the Lord's Supper in the time of the administration of it?

A. It is required of them that receive the Sacrament of the Lord's Supper, that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance,[k] diligently

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[d] Matt. xxvi. 28. For this is my blood of the new testament, which is shed for many for the remission of sins. Matt. xi. 28. Come unto me, all *ye* that labor and are heavy laden, and I will give you rest. See Isa. xl. 11, 29, 31.

[e] Mark ix. 24. And said with tears, Lord, I believe; help thou mine unbelief.

[f] Acts xvi. 30. And brought them out, and said, Sirs, what must I do to be saved?

[g] 1 Cor. xi. 28. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

173. [h] 1 Cor. xi. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation [judgment] to himself, not discerning the Lord's body. 1 Cor. v. 11. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. Matt. vii. 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Jude 23. And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

[i] Gal. vi. 1. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

174. [k] Heb. xii. 28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably

observe the sacramental elements and actions,[l] heedfully discern the Lord's body,[m] and affectionately meditate on his death and sufferings,[n] and thereby stir up themselves to a vigorous exercise of their graces;[o] in judging themselves[p] and sorrowing for sin;[q] in earnest hungering and thirsting after Christ,[r] feeding on him by faith,[s] receiving of his fullness,[t] trusting in his merits,[u] re-

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with reverence and godly fear. Lev. x. 3. Then Moses said unto Aaron. This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

[l] Ex. xxiv. 8. And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words. Matt. xxvi. 28. For this is my blood of the new testament, which is shed for many for the remission of sins.

[m] 1 Cor. xi. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

[n] 1 Cor. xi. 26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

[o] Eph. iii. 17-19. That ye, being rooted and grounded in love, May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

[p] 1 Cor. xi. 31. For if we would judge ourselves, we should not be judged.

[q] Zech. xii. 10. And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

[r] Rev. xxii. 17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

[s] Gal. ii. 20. And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. John vi. 35. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

[t] John i. 16. And of his fulness have all we received, and grace for grace. Col. i. 19. For it pleased *the Father* that in him should all fulness dwell.

[u] Phil. iii. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

joicing in his love,[w] giving thanks for his grace;[x] in renewing of their covenant with God,[y] and love to all the saints.[z]

Q. 175. What is the duty of Christians, after they have received the Sacrament of the Lord's Supper?

A. The duty of Christians, after they have received the Sacrament of the Lord's Supper, is seriously to consider how they have behaved themselves therein, and with what success;[a] if they find quickening and comfort, to bless God for it,[b] beg the continuance of it,[c] watch against relapses,[d] fulfill their vows,[e] and encourage themselves to a frequent attendance on that ordinance:[f] but, if they find no present benefit, more exactly to review their preparation to, and carriage at the Sacrament;[g] in both which, if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time:[h] but, if they see that they have failed in either, they are to be humbled,[i] and to attend upon it afterward with more care and diligence.[k]

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[w] 1 Pet. i. 8. Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory.

[x] Psa. xxii. 26. The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever.

[y] Jer. l. 5. Come, and let us join ourselves to the Lord in a perpetual covenant *that* shall not be forgotten. Psa. l. 5. Gather my saints together unto me; those that have made a covenant with me by sacrifice.

[z] 1 Cor. x. 17. For we *being* many are one bread, *and* one body: for we are all partakers of that one bread. Acts ii. 42. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

175. [a] Psa. lxxiii. 28. But *it is* good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works. 1 Cor. xi. 17, 30, 31. Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.—For this cause many *are* weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged.

[b] Acts ii. 42, 46, 47. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favor with all the people.

[c] Rom. xv. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Psa. xxxvi. 10, O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.

[d] 1 Cor. x. 12. Wherefore let him that thinketh he standeth take heed lest he fall. Rom. xi. 20. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear.

[e] Psa. l. 14. Offer unto God thanksgiving; and pay thy vows unto the Most High.

[f] 1 Cor. xi. 25, 26. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Psa. xxvii. 4. One *thing* have I desired of the Lord, that will I seek after;

Q. 176. Wherein do the Sacraments of Baptism and the Lord's Supper agree?

A. The Sacraments of Baptism and the Lord's Supper agree, in that the author of both is God;[l] the spiritual part of both is Christ and his benefits;[m] both are

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that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple. Acts ii. 42. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

[g] Psa. lxxvii. 6. I commune with mine own heart: and my spirit made diligent search. Psa. cxxxix. 23, 24. Search me, O God, and know my heart: try me, and know my thoughts: And see if *there be any* wicked way in me, and lead me in the way everlasting.

[h] Psa. cxxiii. 1, 2. Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us. Isa. viii. 17. And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

[i] Hos. xiv. 2. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips. Hosea vi. 1, 2. Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

[k] 2 Cor. vii. 11. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter. See 1 Chron. xv. 12-14.

176. [l] Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. xi. 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed, took bread.

[m] Rom. vi. 3, 4. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

seals of the same covenant,[n] are to be dispensed by ministers of the gospel and by none other;[o] and to be continued in the Church of Christ until his second coming.[p]

Q. 177. Wherein do the Sacraments of Baptism and the Lord's Supper differ?

A. The Sacraments of Baptism and the Lord's Supper differ, in that Baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ,[q] and that even to infants;[r] whereas the Lord's Supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul,[s] and to confirm our continuance and growth in him,[t] and that only to such as are of years and ability to examine themselves.[u]

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[n] Col. ii. 11, 12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. See Rom. iv. 11. Matt. xxvi. 27, 28. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.

[o] Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. xi. 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed, took bread. 1 Cor. iv. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

[p] Matt. xxviii. 20. Teaching them [all nations] to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. 1 Cor. xi. 26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

177. [q] Matt. iii. 11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire. Gal. iii. 27. For as many of you as have been baptized into Christ have put on Christ. Titus iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

[r] Acts ii. 38, 39. Repent, and be baptized every one of you.—For the promise is unto you, and to your children. 1 Cor. vii. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

[s] 1 Cor. xi. 26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. John vi. 51. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

Q. 178. What is prayer?

A. Prayer is an offering up of our desires unto God,[w] in the name of Christ,[x] by the help of his Spirit;[y] with confession of our sins,[z] and thankful acknowledgment of his mercies.[a]

Q. 179. Are we to pray unto God only?

A. God only being able to search the hearts,[b] hear the requests,[c] pardon the sins,[d] and fulfill the desires of all;[e]

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[t] 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

[u] 1 Cor. xi. 28. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

178. [w] Psa. lxii. 8. Trust in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Psa. x. 17. LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear. Rom. x. 1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

[x] John xvi. 23, 24. Whatsoever ye shall ask the Father in my name, he will give *it* you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

[y] Rom. viii. 26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

[z] Dan. ix. 4. And I prayed unto the LORD my God, and made my confession. Psa. xxxii. 5, 6. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found.

[a] Phil. iv. 6. In every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

179. [b] 1 Kings viii. 39. Thou, *even* thou only, knowest the hearts of all the children of men. Acts i. 24. And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, show whether of these two thou hast chosen. Rom. viii. 27. And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

[c] Psa. lxv. 2. O thou that hearest prayer, unto thee shall all flesh come.

[d] Micah vii. 18. Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?

[e] Psa. cxlv. 16, 19. Thou openest thine hand, and satisfied the desire of every living thing.—He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

and only to be believed in,[f] and worshiped with religious worship:[g] prayer, which is a special part thereof,[h] is to be made by all to him alone,[i] and to none other.[k]

Q. 180. What is it to pray in the name of Christ?

A. To pray in the name of Christ, is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake:[l] not by bare mentioning of his name;[m] but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation.[n]

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[f] 2 Sam. xxii. 32. For who *is* God, save the LORD? and who *is* a rock, save our God? John xiv. 1. Let not your heart be troubled: ye believe in God.

[g] Matt. iv. 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

[h] 1 Cor. i. 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

[i] Isa. xlii. 8. I *am* the LORD; that *is* my name: and my glory will I not give to another, neither my praise to graven images. Psa. l. 15. And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. Rom. x. 12, 13. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.

[k] Jer. iii. 23. Truly in vain *is salvation hoped for* from the hills, *and from* the mulititude of mountains: truly in the LORD our God *is* the salvation of Israel. Jer. xiv. 22. Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? *art* not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these *things*.

180. [l] John xiv. 13, 14. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do *it*. Dan. ix. 17. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

[m] Matt. vii. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. See verses 22, 23.

[n] Heb. iv. 14-16. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. See 1 John v. 13-15.

Q. 181. Why are we to pray in the name of Christ?

A. The sinfulness of man, and his distance from God by reason thereof, being so great, as that we can have no access into his presence without a mediator;[o] and there being none in heaven or earth appointed to, or fit for, that glorious work but Christ alone;[p] we are to pray in no other name but his only.[q]

Q. 182. How doth the Spirit help us to pray?

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made; and by working and quickening in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections, and graces, which are requisite for the right performance of that duty.[r]

Q. 183. For whom are we to pray?

A. We are to pray for the whole Church of Christ upon

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181. [o] Isa. lix. 2. But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear. John xiv. 6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. Eph. iii. 12. In whom we have boldness and access with confidence by the faith of him.

[p] Heb. vii. 25-27. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 1 Tim. ii. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus. John vi. 27. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

[q] Col. iii. 17. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him. Heb. xiii. 15. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

182. [r] Rom. viii. 26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Psa. lxxx. 18. Quicken us, and we will call upon thy name. See Psa. x. 17; Zech. xii. 10.

earth;[s] for magistrates[t] and ministers;[u] for ourselves,[w] our brethren,[x] yea, our enemies;[y] and for all sorts of men living,[z] or that shall live hereafter;[a] but not for the dead,[b] nor for those that are known to have sinned the sin unto death.[c]

Q. 184. For what things are we to pray?

A. We are to pray for all things tending to the glory of

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183. [s] Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Psa. xxviii. 9. Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

[t] 1 Tim. ii. 1, 2. I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; For kings, and *for* all that are in authority.

[u] 2 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you. Col. iv. 3. Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds.

[w] Gen. xxxii. 11. Deliver me, I pray thee, from the hand of my brother from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children.

[x] James v. 16. Pray one for another, that ye may be healed. 2 Thess. i. 11. Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power.

[y] Matt. v. 44. Pray for them which despitefully use you, and persecute you.

[z] 1 Tim. ii. 1. I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men.

[a] John xvii. 20. Neither pray I for these alone, but for them also which shall believe on me through their word. See 2 Sam. vii. 29.

[b] 2 Sam. xii. 22, 23. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. Luke xvi. 25, 26. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. Heb. ix. 27, 28. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

[c] 1 John v. 16. There is a sin unto death: I do not say that he shall pray for it.

God,[d] the welfare of the Church,[e] our own[f] or others' good;[g] but not for any thing that is unlawful.[h]

Q. 185. How are we to pray?

A. We are to pray with an awful apprehension of the majesty of God,[i] and deep sense of our own unworthiness,[k] necessities,[l] and sins;[m] with penitent,[n] thankful,[o] and en-

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184. [d] Matt. vi. 9. Our Father which art in heaven, Hallowed be thy name.

[e] Psa. li. 18. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Psa. cxxii. 6. Pray for the peace of Jerusalem: they shall prosper that love thee.

[f] Matt. vii. 11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

[g] Psa. cxxv. 4. Do good, O Lord, unto *those that be* good, and to *them that are* upright in their hearts. See 1 Thess. v. 23; 2 Thess. iii. 16; 1 Kings viii. 30-53.

[h] 1 John v. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. James iv. 3. Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

185. [i] Psa. xxxiii. 8. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. Psa. xcv. 6. O come, let us worship and bow down: let us kneel before the Lord our maker.

[k] Gen. xviii. 27. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes. Psa. cxliv. 3. Lord, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him!

[l] Psa. lxxxvi. 1. Bow down thine ear, O Lord, hear me: for I *am* poor and needy. Luke xv. 17-19. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants.

[m] Psa. cxxx. 3. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? Luke xviii. 13. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

[n] Psa. li. 17. The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

[o] Phil. iv. 6. In every thing by prayer and supplication with thanksgiving let your request be made known unto God. 1 Thess. v. 18. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

larged hearts;[p] with understanding,[q] faith,[r] sincerity,[s] fervency,[t] love,[u] and perseverance,[w] waiting upon him,[x] with humble submission to his will.[y]

Q. 186. What rule hath God given for our direction in the duty of prayer?

A. The whole Word of God is of use to direct us in the duty of praying;[z] but the special rule of direction is that form of prayer which our Saviour Christ taught his disciples, commonly called, *The Lord's Prayer.*[a]

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[p] Psa. cxix. 32. I will run the way of thy commandments, when thou shalt enlarge my heart. Isa. lx. 5. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. 2 Cor. vi. 11, 13. O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.—Now for a recompense in the same, (I speak as unto *my* children,) be ye also enlarged.

[q] 1 Cor. xiv. 15. What is it then? I will pray with the spirit, and I will pray with the understanding also.

[r] Heb. x. 22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. James i. 6. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

[s] Heb. x. 22. Let us draw near with a true heart. Psa. cxlv. 18. The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth. Psa. xvii. 1. Hear the right, O LORD, attend unto my cry, give ear unto my prayer, *that goeth* not out of feigned lips. John iv. 24. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

[t] James v. 16. The effectual fervent prayer of a righteous man availeth much.

[u] 1 Tim. ii. 8. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. Matt. v. 23, 24. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Rom. xv. 30. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me.

[w] Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

[x] Micah vii. 7. Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

[y] Matt. xxvi. 39. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.

186. [z] Psa. cxix. 169, 170. Let my cry come near before thee, O LORD: give me understanding according to thy word. Let my supplication come before thee: deliver me according to thy word. 2 Tim. iii. 16, 17. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Q. 187. How is the Lord's Prayer to be used?

A. The Lord's Prayer is not only for direction, as a pattern according to which we are to make other prayers; but may be also used as a prayer so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer.[b]

Q. 188. Of how many parts doth the Lord's Prayer consist?

A. The Lord's Prayer consists of three parts, a preface, petitions, and a conclusion.

Q. 189. What doth the preface of the Lord's Prayer teach us?

A. The preface of the Lord's Prayer (contained in these words, *Our Father which art in heaven*)[c] teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, and interest therein;[d] with reverence, and all other childlike dispositions,[e] heavenly affections,[f] and due apprehensions of his sovereign power, majesty, and

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That the man of God may be perfect, thoroughly furnished unto all good works. 1 John v. 14. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.

[a] Matt. vi. 9-13; Luke xi. 2-4.

187. [b] Matt. vi. 9. After this manner therefore pray ye. Luke xi. 2. When ye pray, say, Our Father, which art in heaven.

189. [c] Matt. vi. 9.

[d] Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him? Rom. viii. 15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

[e] Psa. xcv. 6, 7. O come, let us worship and bow down: let us kneel before the Lord our maker. For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. Isa. lxiv. 9. Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

[f] Psa. cxxiii. 1. Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Lam. iii. 41. Let us lift up our heart with *our* hands unto God in the heavens.

gracious condescension:[g] as also to pray with and for others.[h]

Q. 190. What do we pray for in the first petition?

A. In the first petition, (which is, *Hallowed be thy name*)[i] acknowledging the utter inability and indisposition that is in ourselves and all men to honor God aright,[k] we pray, that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him,[l] his titles,[m] attributes,[n] ordinances, word,[o] works, and whatsoever he is pleased to make himself known by;[p] and to glorify him in thought, word,[q] and deed:[r] that he would prevent and remove atheism,[s] ignorance,[t] idolatry,[u] profaneness,[w] and whatsoever is dishonorable to him;[x] and by his overruling providence, direct and dispose of all things to his own glory.[y]

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[g] Psa. civ. 1. Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honor and majesty. Isa. lxiii. 15. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? Psa. cxiii. 4-6. The LORD *is* high above all nations, *and* his glory above the heavens. Who *is* like unto the LORD our God, who dwelleth on high, Who humbleth *himself* to behold *the things that are* in heaven, and in the earth!

[h] Acts xii. 5. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

190. [i] Matt. vi. 9.

[k] 2 Cor. iii. 5. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God. Psa. li. 15. O Lord, open thou my lips; and my mouth shall show forth thy praise.

[l] Psa. lxvii. 2, 3. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee.

[m] Psa. lxxxiii. 18. That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most high over all the earth.

[n] Psa. cxlv. 6-8. And *men* shall speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. The LORD *is* gracious, and full of compassion; slow to anger, and of great mercy. Psa. lxxxvi. 10, 15. For thou *art* great, and doest wondrous things: thou *art* God alone.—But thou, O Lord, *art* a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

[o] 2 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you. Psa. cvii. 32. Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders. 2 Cor. ii. 14. Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place.

[p] See Psa. viii; cxlv.

[q] Psa. xix. 14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength and my redeemer.

[r] Phil. i. 11. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

Q. 191. What do we pray for in the second petition?

A. In the second petition, (which is, *Thy kingdom come*) acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan,[a] we pray that the kingdom of sin and Satan may be destroyed,[b] the gospel propagated throughout the world,[c] the Jews called,[d] the fullness of the Gentiles brought in;[e] the Church furnished with all gospel officers and ordinances,[f] purged from corruption,[g] countenanced and maintained by the civil magistrate:[h] that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted:[i] that Christ would rule in our hearts here,[k] and hasten the time of his second coming, and our reigning with him for ever:[l] and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends.[m]

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[s] Psa. lxxix. 10. Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight. Psa. lxvii. 1-4. God be merciful unto us, and bless us; *and* cause his face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth.

[t] Eph. i. 17, 18. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

[u] Psa. xcvii. 7. Confounded be all they that serve graven images, that boast themselves of idols: worship him, all *ye* gods.

[w] Psa. lxxiv. 18, 22. Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.—Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

[x] Jer. xiv. 21. Do not abhor *us*, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us. 2 Kings xix. 16. LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

[y] Isa. lxiv. 1, 2. Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, As *when* the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence! See 2 Chron. xx. 6, 10-12.

191. [z] Matt. vi. 10.

[a] Eph. ii. 2, 3. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

[b] Psa. lxviii. 1. Let God arise, let his enemies be scattered: let them also that hate him flee before him. Rev. xii. 9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

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[c] 2 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you.

[d] Rom. x. 1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

[e] Rom. xi. 25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. Psa. lxvii. 1, 2. God be merciful unto us, and bless us; *and* cause his face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations.

[f] Matt. ix. 38. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

[g] Eph. v. 26, 27. That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Mal. i. 11. For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

[h] 1 Tim. ii. 1, 2. I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. Isa. xlix. 23. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

[i] 2 Cor. iv. 2. Nor handling the word of God deceitfully; but, by manifestation of the truth commending ourselves to every man's conscience in the sight of God. Acts xxvi. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified. 2 Thess. ii. 16, 17. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work.

[k] Eph. iii. 14, 17. For this cause I bow my knees unto the Father of our Lord Jesus Christ,—That Christ may dwell in your hearts by faith.

Q. 192. What do we pray for in the third petition?

A. In the third petition, (which is, *Thy will be done in earth as it is in heaven*)[n] acknowledging that by nature we and all men are not only utterly unable and unwilling to know and do the will of God,[o] but prone to rebel against his Word,[p] to repine and murmur against his providence,[q] and wholly inclined to do the will of the flesh, and of the devil:[r] we pray that God would by his Spirit take away from ourselves and others all blindness,[s] weakness,[t] indisposedness,[u] and perverseness of heart,[w] and by his grace make us able and willing to know, do, and submit to his will in all things,[x] with the like humility,[y] cheerfulness,[z] faithfulness,[a] diligence,[b] zeal,[c] sincerity,[d] and constancy,[e] as the angels do in heaven.[f]

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[l] Rev. xxii. 20. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. 2 Tim. ii. 12. If we suffer, we shall also reign with *him*.

[m] Psa. xlv. 3, 4. Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things. Isa. lxiv. 1, 2. Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, As *when* the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

192. [n] Matt. vi. 10.

[o] 1 Cor. ii. 14. The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

[p] Rom. viii. 7. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

[q] Matt. xx. 11, 12. And when they had received *it*, they murmured against the goodman of the house, Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. Psa. lxxiii. 3. I was envious at the foolish, *when* I saw the prosperity of the wicked.

[r] Eph. ii. 2, 3. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

[s] Eph. i. 17, 18. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

[t] Eph. iii. 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

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[u] Matt. xxvi. 40, 41. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak. Rom. vii. 24, 25. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

[w] Ezek. xi. 19. And I will take the stony heart out of their flesh, and will give them an heart of flesh. Jer. xxxi. 18. Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* turn thou me, and I shall be turned; for thou *art* the LORD my God.

[x] Psa. cxix. 35. Make me to go in the path of thy commandments; for therein do I delight. 1 Sam. iii. 18. And Samuel told him every whit, and hid nothing from him. And he said, It *is* the Lord: let him do what seemeth him good. Acts xxi. 14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

[y] Psa. cxxiii. 2. Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us. Micah vi. 8. He hath showed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

[z] Psa. c. 2. Serve the LORD with gladness: come before his presence with singing.

[a] Isa. xxxviii. 3. Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. Eph. vi. 6. Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart.

[b] Psa. cxix. 4. Thou hast commanded *us* to keep thy precepts diligently.

[c] Rom. xii. 11. Not slothful in business; fervent in spirit; serving the Lord.

[d] 2 Cor. i. 12. Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.

[e] Psa. cxix. 112. I have inclined my heart to perform thy statutes always, *even unto* the end. Rom. ii. 7. To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life.

[f] Psa. ciii. 20-22. Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the LORD, all *ye* his hosts; *ye* ministers of his, that do his pleasure.—Bless the LORD, O my soul. Dan. vii. 10. Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.

Q. 193. What do we pray for in the fourth petition?

A. In the fourth petition, (which is, *Give us this day our daily bread*)[g] acknowledging that in *Adam*, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them;[h] and that neither they of themselves are able to sustain us,[i] nor we to merit,[k] or by our own industry to procure them;[l] but prone to desire,[m] get,[n] and use them unlawfully:[o] we pray for ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them,[p] and have the same continued and blessed unto us in our holy and comfortable use

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193. [g] Matt. vi. 11.

[h] Gen. iii. 17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life. Lam. iii. 22. *It is of* the LORD's mercies that we are not consumed, because his compassions fail not. See Deut. xxviii. 15-68.

[i] Deut. viii. 3. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

[k] Gen. xxxii. 10. I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant.

[l] Deut. viii. 18. But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth. Prov. x. 22. The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

[m] Luke xii. 15. Take heed and beware of covetousness. Jer. vi. 13. For from the least of them even unto the greatest of them every one *is* given to covetousness; and from the prophet even unto the priest every one dealeth falsely.

[n] Hos. xii. 7. *He is* a merchant, the balances of deceit *are* in his hand: he loveth to oppress.

[o] James iv. 3. Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

[p] Gen. xxviii. 20, 21. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the LORD be my God. Eph. iv. 28. Let him that stole steal no more: but rather let him labor, working with *his* hands the thing which is good, that he may have to give to him that needeth. Psa. xc. 17. And let the beauty of the LORD our God be upon us; and establish

of them,[q] and contentment in them;[r] and be kept from all things that are contrary to our temporal support and comfort.[s]

Q. 194. What do we pray for in the fifth petition?

A. In the fifth petition, (which is, *Forgive us our debts, as we forgive our debtors*)[t] acknowledging that we and all others are guilty both of original and actual sin, and thereby become debtors to the justice of God; and that neither we nor any other creature can make the least satisfaction for that debt:[u] we pray for ourselves and others, that God of his free grace would, through the obedience and satisfaction of Christ apprehended and applied by faith, acquit us both from the guilt and punishment of sin,[w] accept us in his Beloved,[x] continue his favor and grace to us,[y] pardon our daily failings,[z] and fill us with

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thou the work of our hands upon us; yea, the work of our hands establish thou it. See Psa. cxliv. 12-15.

[q] 1 Tim. iv. 4, 5. Every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer.

[r] 1 Tim. vi. 6, 8. Godliness with contentment is great gain.—And having food and raiment let us be therewith content.

[s] Prov. xxx. 8, 9. Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

194. [t] Matt. vi. 12.

[u] Matt. xviii. 24, 25. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. Rom. v. 19. By one man's disobedience many were made sinners. Psa. cxxx. 3. If thou, LORD, shouldest mark iniquities, O LORD, who shall stand? See Micah vi. 6, 7; Rom. iii. 9-23.

[w] Rom. v. 19. By the obedience of one shall many be made righteous. Rom. iii. 24, 25. Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Acts xiii. 39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

[x] Eph. i. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

[y] 2 Pet. i. 2. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

[z] Hos. xiv. 2. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously. Psa. cxliii. 2.

peace and joy, in giving us daily more and more assurance of forgiveness;[a] which we are the rather emboldened to ask, and encouraged to expect, when we have this testimony in ourselves, that we from the heart forgive others their offences.[b]

Q. 195. What do we pray for in the sixth petition?

A. In the sixth petition, (which is, *And lead us not into temptation, but deliver us from evil*)[c] acknowledging that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things that we may be assaulted, foiled, and for a time led captive by temptations;[d] that Satan,[e] the world,[f] and the flesh, are ready powerfully to draw us aside and ensnare us;[g] and that we, even after the pardon of our sins, by reason of our corruption,[h]

Enter not into judgment with thy servant: for in thy sight shall no man living be justified.

[a] Rom. xv. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. See Rom. v. 1, 2; Psa. li. 7-12.

[b] Luke xi. 4. And forgive us our sins; for we also forgive every one that is indebted to us. Matt. xviii. 35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. See Matt. vi. 14, 15.

195. [c] Matt. vi. 13.

[d] 2 Chron. xxxii. 31. Howbeit in *the business of* the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was *done* in the land, God left him, to try him, that he might know all *that was* in his heart. Job. ii. 6. And the LORD said unto Satan, Behold, he *is* in thine hand; but save his life.

[e] 1 Pet. v. 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. 1 Chron. xxi. 1. And Satan stood up against Israel, and provoked David to number Israel.

[f] Luke xxi. 34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares. Mark iv. 19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

[g] James i. 14. Every man is tempted when he is drawn away of his own lust, and enticed.

[h] Gal. v. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. Rom. vii. 18. In me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

weakness, and want of watchfulness,[i] are not only subject to be tempted, and forward to expose ourselves unto temptations;[k] but also of ourselves unable and unwilling to resist them, to recover out of them, and to improve them;[l] and worthy to be left under the power of them:[m] we pray, that God would so overrule the world and all in it,[n] subdue the flesh,[o] and restrain Satan,[p] order all things,[q] bestow and bless all means of grace,[r] and quicken us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin;[s] or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation;[t] or, when fallen, raised again and recovered out of it,[u] and have a sanctified use and improvement thereof:[w] that our sanctification and salvation may be perfected,[x] Satan trodden under our feet,[y] and we fully freed from sin, temptation, and all evil for ever.[z]

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[i] Matt. xxvi. 41. Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

[k] Eccl. ix. 12. Man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men snared in an evil time, when it falleth suddenly upon them. 1 Tim. vi. 9. They that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts.

[l] Eph. vi. 11, 12. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. See 1 Chron. xxi. 1-4; 2 Chron. xvi. 7-10.

[m] Psa. lxxxi. 11, 12. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: *and* they walked in their own counsels.

[n] John xvii. 15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

[o] Psa. li. 10. Create in me a clean heart, O God; and renew a right spirit within me. Psa. cxix. 133. Order my steps in thy word: and let not any iniquity have dominion over me.

[p] Luke xxii. 31. And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat. 2 Cor. xii. 8. For this thing I besought the Lord thrice, that it might depart from me.

[q] Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

[r] Heb. xiii. 20, 21. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

[s] Matt. xxvi. 41. Watch and pray, that ye enter not into temptation. Psa. xix. 13. Keep back thy servant also from presumptuous *sins*; let them not have dominion over me.

[t] 1 Cor. x. 13. God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*. See Eph. iii. 14-16.

Q. 196. What doth the conclusion of the Lord's Prayer teach us?

A. The conclusion of the Lord's Prayer, (which is, *For thine is the kingdom, and the power, and the glory, for ever. Amen.*)[a] teacheth us to enforce our petitions with arguments,[b] which are to be taken, not from any worthiness in ourselves, or in any other creature, but from God:[c] and with our prayers to join praises,[d] ascribing to God alone eternal sovereignty, omnipotency, and glorious excellency;[e] in regard whereof, as he is able and willing to help us,[f] so we by faith are emboldened to plead with him that he would,[g] and quietly to rely upon him that he will, fulfill our requests.[h] And to testify our desires and assurance, we say, *Amen.*[i]

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[u] Psa. li. 12. Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.

[w] 1 Pet. v. 10. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you.* 1 Pet. i. 6, 7. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.

[x] 1 Thess. iii. 13. To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

[y] Rom. xvi. 20. And the God of peace shall bruise Satan under your feet shortly.

[z] 1 Thess. v. 23. And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

196. [a] Matt. vi. 13.

[b] Job xxiii. 3, 4. Oh that I knew where I might find him! *that* I might come *even* to his seat! I would order *my* cause before him, and fill my mouth with arguments. Jer. xiv. 20, 21. We acknowledge, O Lord, our wickedness, *and* the iniquity of our fathers: for we have sinned against thee. Do not abhor *us,* for thy name's sake; do not disgrace the throne of thy glory: remember, break not thy covenant with us.

[c] Dan. ix. 4, 7-9. 16, 19. And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;—O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day;—O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him.—O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: Because of our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.—O Lord, hear; O Lord,

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forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

[d] Phil. iv. 6. In every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

[e] 1 Chron. xxix. 10-13. And David said, Blessed *be* thou, LORD God of Israel our father, for ever and ever. Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine;* thine *is* the kingdom, O LORD, and thou art exalted as head above all. Both riches and honor *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name.

[f] Eph. iii. 20, 21. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen. Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him.

[g] Eph. iii. 12. In whom we have boldness and access with confidence by the faith of him. Heb. x. 19-22. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

[h] 1 John v. 14. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us. Rom. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

[i] 1 Cor. xiv. 16. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? Rev. xxii. 20, 21. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ *be* with you all. Amen.

THE

SHORTER CATECHISM

ADOPTED 1729

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Question 1. What is the chief end of man?

ANSWER. Man's chief end is to glorify God,[a] and to enjoy him for ever.[b]

[a] Rom. xi. 36. For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen. 1 Cor. x. 31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

[b] Ps. lxxiii. 25, 26. Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee. My flesh and my heart faileth: *but* God *is* the strength of my heart, and my portion for ever.

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The Word of God which is contained in the Scriptures of the Old and New Testaments,[c] is the only rule to direct us how we may glorify and enjoy him.[d]

[c] Luke xxiv. 27, 44. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. 2 Pet. iii. 2, 15, 16. That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour.—And account *that* the long suffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

[d] 2 Tim. iii. 16, 17. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. Luke xvi. 31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. Gal. i. 8, 9. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed. John xv. 11. These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

Q. 3. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God,[e] and what duty God requires of man.[f]

[e]John v. 39. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. John xx. 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. 1 John i. 3, 4. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full.

[f]Rom. xv. 4. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. 1 Cor. x. 11. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

Q. 4. What is GOD?

A. God is a Spirit,[g] infinite, eternal, and unchangeable, in his being,[h] wisdom,[i] power,[k] holiness,[l] justice, goodness, and truth.[m]

[g]John iv. 24. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

[h]Ex. iii. 14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. Ps. cxlv. 3. Great is the LORD, and greatly to be praised; and his greatness is unsearchable. Ps. xc. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God. James i. 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

[i]Rom. xi. 33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

[k]Gen. xvii. 1. The LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.

[l]Rev. iv. 8. And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

[m]Ex. xxxiv. 6, 7. And the LORD passed by before him and proclaimed, The LORD, The LORD God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*.

Q. 5. Are there more Gods than one?

A. There is but one only,[n] the living and true God.[o]

[n]Deut. vi. 4. Hear, O Israel: The LORD our God *is* one LORD. 1 Cor. viii. 4. We know that an idol *is* nothing in the world, and that *there is* none other God but one.

[o]Jer. x. 10. But the LORD *is* the true God, he *is* the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. John xvii. 3. And this is

life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Q. 6. How many persons are there in the Godhead?

A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost;[p] and these three are one God, the same in substance, equal in power and glory.[q]

[p] Matt. iii. 16, 17. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

[q] John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God. John v. 18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Acts v. 3, 4. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. Heb. i. 3. Who being the brightness of *his* glory, and the express image of his person.

Q. 7. What are the decrees of God?

A. The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.[r]

[r] Rom. xi. 36. For of him, and through him, and to him *are* all things: to whom *be* glory for ever. Amen. Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Acts ii. 23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

Q. 8. How doth God execute his decrees?

A. God executeth his decrees in the works of creation and providence.[s]

[s] Rev. iv. 11. Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created. Dan. iv. 35. And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? Isa. xl. 26. Lift up you eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth.

Q. 9. What is the work of Creation?

A. The work of creation is, God's making all things of nothing, by the word of his power,[t] in the space of six days, and all very good.[u]

[t] Gen. i. 1. In the beginning God created the heaven and the earth. Heb. xi. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. Ps. xxxiii. 9. For he spake, and it was *done;* he commanded, and it stood fast.

[u] Gen. i. 31. And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

Q. 10. How did God create man?

A. God created man male and female, after his own image,[w] in knowledge,[x] righteousness, and holiness,[y] with dominion over the creatures.[z]

[w] Gen. i. 27. So God created man in his *own* image, in the image of God created he him; male and female created he them.

[x] Col. iii. 10. And have put on the new *man,* which is renewed in knowledge after the image of him that created him.

[y] Eph. iv. 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

[z] Gen. i. 28. And God said unto them,. . .have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Q. 11. What are God's works of providence?

A. God's works of providence are, his most holy,[a] wise,[b] and powerful preserving and governing all his creatures, and all their actions.[c]

[a] Ps. cxlv. 17. The LORD *is* righteous in all his ways, and holy in all his works.

[b] Ps. civ. 24. O LORD, how manifold are thy works! in wisdom hast thou made them all.

[c] Heb. i. 3. And upholding all things by the word of his power. Neh. ix. 6. Thou, *even* thou, *art* LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshipeth thee. Matt. x. 30. But the very hairs of your head are all numbered.

Q. 12. What special act of providence did God exercise towards man, in the estate wherein he was created?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.[d]

[d] Gal. iii. 12. And the law is not of faith: but, The man that doeth them shall live in them. Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Q. 13. Did our first parents continue in the estate wherein they were created?

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.[e]

[e] Rom. v. 12. As by one man sin entered into the world. Gen. iii. 6. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her: and he did eat.

Q. 14. What is sin?

A. Sin is any want of conformity unto, or transgression of, the law of God.[f]

[f] Rom. iv. 15. For where no law is, *there is* no transgression. James ii. 10. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. James iv. 17. Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin. 1 John iii 4. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

Q. 15. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.[g]

[g] Gen. iii. 12, 13. And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

Q. 16. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam, not only for himself, but for his posterity,[h] all mankind, descending from him by ordinary generation,[i] sinned in him, and fell with him, in his first transgression.[k]

[h]Gen. i. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

[i]Acts xvii. 26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

[k]1 Cor. xv. 21, 22. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

Q. 17. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.[l]

[l]Rom. v. 12, 13. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: For until the law sin was in the world: but sin is not imputed when there is no law.

Q. 18. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in, the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it.[m]

[m]Rom. v. 18, 19. Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Eph. ii. 1. And you *hath he quickened,* who were dead in trespasses and sins. Rom. viii. 7. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

Q. 19. What is the misery of that estate whereinto man fell?

A. All mankind, by their fall, lost communion with God,[n] are under his wrath and curse,[o] and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever.[p]

[n]Gen. iii. 8, 24. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.—So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

[o] Eph. ii. 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

[p] Rom. vi. 23. For the wages of sin *is* death. Mark ix. 47, 48. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched.

Q. 20. Did God leave all mankind to perish in the estate of sin and misery?

A. God, having out of his mere good pleasure, from all eternity, elected some to everlasting life,[q] did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.[r]

[q] Eph. i. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

[r] Tit. i. 2. In hope of eternal life, which God, that cannot lie, promised before the world began. Tit. iii. 7. That being justified by his grace, we should be made heirs according to the hope of eternal life. John xvii. 6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Q. 21. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ,[s] who, being the eternal Son of God, became man,[t] and so was, and continueth to be God, and man, in two distinct natures, and one person,[u] for ever.[w]

[s] 1 Tim. ii. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus.

[t] John i. 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

[u] Rom. ix. 5. Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen. Col. ii. 9. For in him dwelleth all the fulness of the Godhead bodily.

[w] Heb. xiii. 8. Jesus Christ the same yesterday, and to-day, and for ever.

Q. 22. How did Christ, being the Son of God, become man?

A. Christ, the Son of God, became man, by taking to himself a true body[x] and a reasonable soul,[y] being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her,[z] yet without sin.[a]

[x]Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil.

[y]Matt. xxvi. 38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. Luke ii. 52. And Jesus increased in wisdom and stature, and in favor with God and man.

[z]Luke i. 31, 35. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

[a]Heb. iv. 15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.

Q. 23. What offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of a prophet,[b] of a priest,[c] and of a king,[d] both in his estate of humiliation and exaltation.

[b]Acts iii. 22. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

[c]Heb. v. 5, 6. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

[d]Ps. ii. 6. Yet have I set my king upon my holy hill of Zion. John i. 49. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

Q. 24. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet, in revealing to us, by his Word[e] and Spirit,[f] the will of God for our salvation.

[e]John i. 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*. Heb. i. 1, 2. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds.

[f]John xiv. 26. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. John xvi. 13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth.

Q. 25. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice,[g] and reconcile us to God,[h] and in making continual intercession for us.[i]

[g] Heb. ix. 28. So Christ was once offered to bear the sins of many. Rom. iii. 26. To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Rom. x. 4. For Christ *is* the end of the law for righteousness to every one that believeth.

[h] Heb. ii. 17. Wherefore in all things it behooved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

[i] Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Q. 26. How doth Christ execute the office of a king?

A. Christ executeth the office of a king, in subduing us to himself,[k] in ruling and defending us,[l] and in restraining and conquering all his and our enemies.

[k] Ps. cx. 3. Thy people *shall be* willing in the day of thy power.

[l] Acts ii. 36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Acts xviii. 9, 10. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

Q. 27. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in his being born, and that in a low condition,[m] made under the law,[n] undergoing the miseries of this life,[o] the wrath of God,[p] and the cursed death of the cross;[q] in being buried, and continuing under the power of death for a time.[r]

[m] Luke ii. 7. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. Phil. ii. 7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.

[n] Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

[o] Isa. liii. 3. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

[p] Matt. xxvii. 46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

[q] Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree. Phil. ii. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

[r] 1 Cor. xv. 3, 4. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures.

Q. 28. Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead on the third day,[s] in ascending up into heaven, in sitting at the right hand of God the Father,[t] and in coming to judge the world at the last day.[u]

[s] 1 Cor. xv. 4. He rose again the third day.

[t] Eph. i. 20. He raised him from the dead, and set *him* at his own right hand in the heavenly *places*.

[u] Acts xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

Q. 29. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us[w] by his Holy Spirit.[x]

[w] John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name. John iii. 5, 6. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

[x] Tit. iii. 5, 6. According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.

Q. 30. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.[y]

[y] Eph. iv. 15, 16. Grow up into him all things, which is the head, *even* Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working

in the measure of every part, maketh increase of the body unto the edifying of itself in love. Gal. ii. 20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Q. 31. What is effectual calling?

A. Effectual calling is the work of God's Spirit,[z] whereby, convincing us of our sin and misery,[a] enlightening our minds in the knowledge of Christ,[b] and renewing our wills,[c] he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.[d]

[z] 2 Thess. ii. 13. Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

[a] Acts ii. 37. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

[b] Acts xxvi. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

[c] Ezek. xxxvi. 26, 27. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Phil. ii. 13. For it is God which worketh in you both to will and to do of *his* good pleasure.

[d] John vi. 37, 44, 45. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.—No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

Q. 32. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification,[e] adoption,[f] sanctification, and the several benefits which, in this life, do either accompany or flow from them.[g]

[e] Rom. viii. 30. And whom he called, them he also justified.

[f] Eph. i. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

[g] 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Q. 33. What is justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins,[h] and accepteth us as righteous in his sight,[i] only for the righteousness of Christ imputed to us,[k] and received by faith alone.[l]

[h] Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

[i] 2 Cor. v. 21. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him. Rom. iii. 24. Being justified freely by his grace through the redemption that is in Christ Jesus.

[k] Rom. iv. 6. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. Rom. v. 18. By the righteousness of one *the free gift came* upon all men unto justification of life.

[l] Gal. ii. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Q. 34. What is adoption?

A. Adoption is an act of God's free grace,[m] whereby we are received into the number, and have a right to all the privileges, of the sons of God.[n]

[m] 1 John iii. 1. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

[n] John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name. Rom. viii. 17. And if children, then heirs; heirs of God, and joint-heirs with Christ.

Q. 35. What is sanctification?

A. Sanctification is the work of God's free grace,[o] whereby we are renewed in the whole man after the image of God,[p] and are enabled more and more to die unto sin, and live unto righteousness.[q]

[o] 1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.

[p] Eph. iv. 24. Put on the new man, which after God is created in righteousness and true holiness.

[q] Rom. vi. 6. Our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

Q. 36. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the

Holy Ghost,[r] increase of grace,[s] and perseverance therein to the end.[t]

[r] Rom. v. 1, 2, 5. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.—And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Rom. xiv. 17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

[s] John i. 16. And of his fulness have all we received, and grace for grace.

[t] Phil. i. 6. Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ. 1 Pet. i. 5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Q. 37. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness,[u] and do immediately pass into glory;[w] and their bodies, being still united to Christ,[x] do rest in their graves, till the resurrection.[y]

[u] Rev. xiv. 13. And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Rev. xix. 8. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

[w] Luke xxiii. 43. And Jesus said unto him, Verily I say unto thee To day shalt thou be with me in paradise. Acts vii. 55, 59. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.—And they stoned Stephen, calling upon *God*, and saying, Lord Jesus receive my spirit. Phil. i. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. 2 Cor. v. 8. We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

[x] 1 Thess. iv. 14. Even so them also which sleep in Jesus will God bring with him.

[y] John v. 28. The hour is coming, in which all that are in the graves shall hear his voice.

Q. 38. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers, being raised up in glory,[z] shall be openly acknowledged and acquitted in the day of judgment,[a] and made perfectly blessed in the full enjoying of God to all eternity.[b]

[z] 1 Cor. xv. 43. It is sown in dishonor; it is raised in glory.

[a] Matt. x. 32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Matt. xxv. 34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

[b] Psa. xvi. 11. In thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

Q. 39. What is the duty which God requireth of man?

A. The duty which God requireth of man is obedience to his revealed will.[c]

[c] Mic. vi. 8. He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Luke x. 28. And he said unto him, Thou hast answered right: this do and thou shalt live.

Q. 40. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the moral law.[d]

[d] Rom. ii. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another.

Q. 41. Wherein is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.[e]

[e] Deut. x. 4. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. Matt. xix. 17. If thou wilt enter into life, keep the commandments.

Q. 42. What is the sum of the ten commandments?

A. The sum of the ten commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.[f]

[f] Matt. xxii. 37-40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto

it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

Q. 43. What is the preface to the ten commandments?

A. The preface to the ten commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*[g]

[g] Ex. xx. 2.

Q. 44. What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.[h]

[h] Deut. xi. 1. Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway. 1 Pet. i. 17-19. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.

Q. 45. Which is the first commandment?

A. The first commandment is, *Thou shalt have no other gods before me.*[i]

[i] Ex. xx. 3.

Q. 46. What is required in the first commandment?

A. The first commandment requireth us to know[k] and acknowledge God to be the only true God, and our God;[l] and to worship and glorify him accordingly.[m]

[k] 1 Chron. xxviii. 9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind.

[l] Deut. xxvi. 17. Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice.

[m] Ps. xcv. 6, 7. O come, let us worship and bow down: let us kneel before the Lord our maker. For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. Matt. iv. 10. For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Q. 47. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying,[n] or not worshiping and glorifying, the true God as God,[o] and our God;[p] and the giving of that worship and glory to any other, which is due to him alone.[q]

[n] Ps. xiv. 1. The fool hath said in his heart, *There is* no God.

[o] Rom. i. 20, 21. So that they are without excuse: Because that, when they knew God, they glorified *him* not as God.

[p] Ps. lxxxi. 11. But my people would not hearken to my voice; and Israel would none of me.

[q] Rom. i. 25. Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen.

Q. 48. What are we specially taught by these words, "before me," in the first commandment?

A. These words, *before me*, in the first commandment teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.[r]

[r] Ps. cxxxix. 1-3. O LORD, thou hast searched me, and known *me*. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted *with* all my ways. Deut. xxx. 17, 18. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish.

Q. 49. Which is the second commandment?

A. The second commandment is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.*[s]

[s] Ex. xx. 4-6.

Q. 50. What is required in the second commandment?

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.[t]

[t] Deut. xii. 32. What thing soever I command you, observe to do it: thou shall not add thereto, nor diminish from it. Matt. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you.

Q. 51. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshiping of God by images,[u] or any other way not appointed in his word.[w]

[u] Rom. i. 22, 23. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

[w] Col. ii. 18. Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.

Q. 52. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us,[x] and the zeal he hath to his own worship.[y]

[x] Ps. xlv. 11. For he *is* thy Lord; and worship thou him. Ps. c. 3. Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture.

[y] Ex. xxxiv. 14. For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God. 1 Cor. x. 22. Do we provoke the Lord to jealousy? are we stronger than he?

Q. 53. Which is the third commandment?

A. The third commandment is, *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.*[z]

[z] Ex. xx. 7.

Q. 54. What is required in the third commandment?

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes,[a] ordinances,[b] word,[c] and works.[d]

[a] Ps. xxix. 2. Give unto the LORD the glory due unto his name. Rev. xv. 3, 4. Great and marvelous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name?

[b]Eccl. v. 1. Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

[c]Ps. cxxxviii. 2. I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

[d]Ps. civ. 24. O LORD, how manifold are thy works! in wisdom hast thou made them all.

Q. 55. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning or abusing of anything whereby God maketh himself known.[e]

[e]Lev. xix. 12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD. Matt. v. 34, 35. Swear not at all: neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

Q. 56. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.[f]

[f]Deut. xxviii. 59. Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

Q. 57. Which is the fourth commandment?

A. The fourth commandment is, *Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.*[g]

[g]Ex. xx. 8-11.

Q. 58. What is required in the fourth commandment?

A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word; expressly one whole day in seven, to be a holy Sabbath to himself.[h]

[h] Lev. xix. 30. Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD. Deut. v. 12. Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

Q. 59. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath;[i] and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.[k]

[i] Gen. ii. 3. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. Ex. xvi. 23. And he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD.

[k] Acts xx. 7. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow. 1 Cor. xvi. 1, 2. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him. Rev. i. 10. I was in the Spirit on the Lord's day.

Q. 60. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days;[l] and spending the whole time in the public and private exercises of God's worship,[m] except so much as is to be taken up in the works of necessity and mercy.[n]

[l] Lev. xxiii. 3. Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein:* it *is* the sabbath of the LORD in all your dwellings.

[m] Isa. lviii. 13, 14. If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon

the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken *it*.

[n] Matt. xii. 11, 12. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Mark ii. 27. And he said unto them, The sabbath was made for man, and not man for the sabbath.

Q. 61. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission, or careless performance, of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful,[o] or by unnecessary thoughts, words, or works, about our worldly employments or recreations.[p]

[o] Ezek. xxiii. 38. Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

[p] Jer. xvii. 21. Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem. Luke xxiii. 56. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

Q. 62. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments,[q] his challenging a special propriety in the seventh,[r] his own example,[s] and his blessing the Sabbath-day.[t]

[q] Ex. xxxi. 15, 16. Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the Lord: whosoever doeth *any* work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.

[r] Lev. xxiii. 3. Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein:* it *is* the sabbath of the Lord in all your dwellings.

[s] Ex. xxxi. 17. It *is* a sign between me and the children of Israel for ever: for *in* six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

[t] Gen. ii. 3. And God blessed the seventh day, and sanctified it.

Q. 63. Which is the fifth commandment?

A. The fifth commandment is, *Honor thy father and* *thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.*[u]

[u] Ex. xx. 12.

Q. 64. What is required in the fifth commandment?

A. The fifth commandment requireth the preserving the honor, and performing the duties, belonging to every one in their several places and relations, as superiors,[w] inferiors,[x] or equals.[y]

[w] Lev. xix. 32. Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I *am* the LORD. Eph. vi. 1. 5. Children, obey your parents in the Lord: for this is right.—Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ. Rom. xiii. 1. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

[x] Eph. vi. 9. And ye, masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

[y] Rom. xii. 10. *Be* kindly affectioned one to another with brotherly love; in honor preferring one another.

Q. 65. What is forbidden in the fifth commandment?

A. The fifth commandment forbiddeth the neglecting of, or doing anything against, the honor and duty which belongeth to every one in their several places and relations.[z]

[z] Rom. xiii. 7, 8. Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honor to whom honor. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

Q. 66. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory, and their own good) to all such as keep this commandment.[a]

[a] Eph. vi. 2, 3. Honor thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth.

Q. 67. Which is the sixth commandment?

A. The sixth commandment is, *Thou shalt not kill.*[b]

[b] Ex. xx. 13

Q. 68. What is required in the sixth commandment?

A. The sixth commandment requireth all lawful endeavors to preserve our own life,[c] and the life of others.[d]

[c] Eph. v. 29, 30. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones.

[d] Ps. lxxxii. 3, 4. Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid *them* out of the hand of the wicked.

Q. 69. What is forbidden in the sixth commandment?

A. The sixth commandment forbiddeth the taking away of our own life,[e] or the life of our neighbor unjustly,[f] or whatsoever tendeth thereunto.[g]

[e] Acts xvi. 28. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

[f] Gen. ix. 6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

[g] Deut. xxiv. 6. No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge. Prov. xxiv. 11, 12. If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain; If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man according to his works? 1 John iii. 15. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

Q. 70. Which is the seventh commandment?

A. The seventh commandment is, *Thou shalt not commit adultery.*[h]

[h] Ex. xx. 14.

Q. 71. What is required in the seventh commandment?

A. The seventh commandment requireth the preservation of our own and our neighbor's chastity, in heart,[i] speech,[k] and behavior.[l]

[i] 1 Thess. iv. 4. That every one of you should know how to possess his vessel in sanctification and honor. 2 Tim. ii. 22. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

[k] Eph. iv. 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying.

[l] Eph. v. 11, 12. And have no fellowship with the unfruitful works of darkness, but rather reprove *them*. For it is a shame even to speak of those things which are done of them in secret. 1 Pet. iii. 2. While they behold your chaste conversation *coupled* with fear.

Q. 72. What is forbidden in the seventh commandment?

A. The seventh commandment forbiddeth all unchaste thoughts,[m] words,[n] and actions.[o]

[m] Matt. v. 28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

[n] Eph. v. 4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient.

[o] Eph. v. 3. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints.

Q. 73. Which is the eighth commandment?

A. The eighth commandment is, *Thou shalt not steal.*[p]

[p] Ex. xx. 15.

Q. 74. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves[q] and others.[r]

[q] Prov. xxvii. 23. Be thou diligent to know the state of thy flocks, *and* look well to thy herds.

[r] Lev. xxv. 35. And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee. Deut. xv. 10. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

Q. 75. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own,[s] or our neighbor's, wealth or outward estate.[t]

[s] Prov. xxviii. 19. He that followeth after vain *persons* shall have poverty enough. 1 Tim. v. 8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

[t] James v. 4. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

Q. 76. Which is the ninth commandment?

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbor.*[u]

[u] Ex. xx. 16.

Q. 77. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man,[w] and of our own[x] and our neighbor's good name,[y] especially in witness-bearing.[z]

[w] Eph. iv. 25. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.

[x] 1 Pet. iii. 16. Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. Acts xxv. 10. Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

[y] 3 John 12. Demetrius hath good report of all *men*, and of the truth itself.

[z] Prov. xiv. 5, 25. A faithful witness will not lie: but a false witness will utter lies.—A true witness delivereth souls: but a deceitful *witness* speaketh lies.

Q. 78. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth,[a] or injurious to our own[b] or our neighbor's good name.[c]

[a] Col. iii. 9. Lie not one to another, seeing that ye have put off the old man with his deeds. Ps. xii. 3. The Lord shall cut off all flattering lips.

[b] 2 Cor. viii. 20, 21. Avoiding this, that no man should blame us in this abundance which is administered by us: Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

[c] Ps. xv. 3. *He that* backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

Q. 79. Which is the tenth commandment?

A. The tenth commandment is, *Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.*[d]

[d] Ex. xx. 17.

Q. 80. What is required in the tenth commandment?

A. The tenth commandment requireth full contentment with our own condition,[e] with a right and charitable frame of spirit toward our neighbor, and all that is his.[f]

[e] Heb. xiii. 5. *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. 1 Tim. vi. 6. But godliness with contentment is great gain.

[f] Lev. xix. 18. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I *am* the LORD. 1 Cor. xiii. 4-6. Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth.

Q. 81. What is forbidden in the tenth commandment?

A. The tenth commandment forbiddeth all discontentment with our own estate,[g] envying or grieving at the good of our neighbor,[h] and all inordinate motions and affections to anything that is his.[i]

[g] 1 Cor. x. 10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

[h] Gal. v. 26. Let us not be desirous of vain glory, provoking one another, envying one another.

[i] Col. iii. 5. Mortify. . .inordinate affections, evil concupiscence, and covetousness, which is idolatry.

Q. 82. Is any man able perfectly to keep the commandments of God?

A. No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God;[k] but doth daily break them, in thought, word, and deed.[l]

[k] Rom. viii. 8. So then they that are in the flesh cannot please God.

[l] Rom. iii. 9. 10. For we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one. James iii. 2. For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

Q. 83. Are all transgressions of the law equally heinous?

A. Some sins in themselves,[m] and by reason of several aggravations, are more heinous in the sight of God than others.[n]

[m] Ps. xix. 13. Keep back thy servant also from presumptuous *sins;* let them not have dominion over me.

[n] Matt. xi. 24. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. Luke xii. 10. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. Heb. x. 29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Q. 84. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.[o]

[o] Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. James ii. 10. For whosoever shall keep the whole law, and yet offend in one *point,* he is guilty of all. Matt. xxv. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Q. 85. What doth God require of us, that we may escape his wrath and curse, due to us for sin?

A. To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life,[p] with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.[q]

[p] Acts xx. 21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

[q] 2 Pet. i. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure. Heb. ii. 3. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him.* 1 Tim. iv. 16. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Q. 86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace,[r] whereby we receive[s] and rest upon him alone for salvation,[t] as he is offered to us in the gospel.[u]

[r] Acts xvi. 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Heb. x. 39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

[s]John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name.

[t]Phil. iii. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

[u]Rev. xxii. 17. And whosoever will, let him take the water of life freely.

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace,[w] whereby a sinner, out of a true sense of his sin,[x] and apprehension of the mercy of God in Christ,[y] doth, with grief and hatred of his sin, turn from it unto God,[z] with full purpose of, and endeavor after, new obedience.[a]

[w]2 Cor. vii. 10. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

[x]Acts ii. 37. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

[y]Luke i. 77-79. To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

[z]Jer. xxxi. 18, 19. I have surely heard Ephraim bemoaning himself *thus;* Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* turn thou me, and I shall be turned; for thou *art* the LORD my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

[a]Rom. vi. 18. Being then made free from sin, ye became the servants of righteousness.

Q. 88. What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are, his ordinances, especially the Word, Sacraments, and prayer;[b] all which are made effectual to the elect for salvation.

[b]Acts ii. 41, 42. Then they that gladly received his word were baptized. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers.

Q. 89. How is the Word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching, of the Word, an effectual means of convincing and converting sinners,[c] and of building them up in holiness and comfort[d] through faith unto salvation.[e]

[c] Neh. viii. 8. So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading. Jas. i. 21. Receive with meekness the engrafted word, which is able to save your souls.

[d] Acts xx. 32. I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Rom. xv. 4. That we through patience and comfort of the scriptures might have hope.

[e] 2 Tim. iii. 15. From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Q. 90. How is the Word to be read and heard, that it may become effectual to salvation?

A. That the Word may become effectual to salvation we must attend thereunto with diligence,[f] preparation,[g] and prayer;[h] receive it with faith[i] and love,[k] lay it up in our hearts,[l] and practice it in our lives.[m]

[f] Deut. vi. 6, 7. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

[g] 1 Pet. ii. 1, 2. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby.

[h] Ps. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law.

[i] Rom. i. 16. I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.

[k] 2 Thess. ii. 10. With all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

[l] Ps. cxix. 11. Thy word have I hid in mine heart, that I might not sin against thee.

[m] James i. 25. Whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Q. 91. How do the Sacraments become effectual means of salvation?

A. The Sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them;[n] but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.[o]

[n] 1 Pet. iii. 21. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. Rom. ii. 28, 29. He is not a Jew, which is one outwardly. But he *is* a Jew, which is one inwardly.

[o] 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

Q. 92. What is a Sacrament?

A. A Sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.[p]

[p] Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxvi. 26-28. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised.

Q. 93. Which are the Sacraments of the New Testament?

A. The Sacraments of the New Testament are Baptism,[q] and the Lord's Supper.[r]

[q] Acts x. 47, 48. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.

[r] 1 Cor. xi. 23-26. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: and when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

Q. 94. What is Baptism?

A. Baptism is a Sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost,[s] doth signify and seal our engrafting into Christ, and partaking of the benefits of the cŏvenant of grace,[t] and our engagement to be the Lord's.[u]

[s] Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost John iii. 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

[t] Rom. vi. 3, 5. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?—For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection.

[u] Gal. iii. 27. For as many of you as have been baptized into Christ have put on Christ.

Q. 95. To whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ, and obedience to him;[w] but the infants of such as are members of the visible Church, are to be baptized.[x]

[w] Acts xviii. 8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

[x] Gen. xvii. 7, 10. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.—This *is* my covenant, which ye shall keep, between me and you and thy seed after thee: Every man child among you shall be circumcised. Acts ii. 38, 39. Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. 1 Cor. vii. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

Q. 96. What is the Lord's Supper?

A. The Lord's Supper is a Sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth;[y] and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.[z]

[y] 1 Cor. xi. 23-26. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he

was betrayed took bread: And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

[z] Acts iii. 21. Whom the heaven must receive until the times of restitution of all things. 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Q. 97. What is required to the worthy receiving of the Lord's Supper?

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves, of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest coming unworthily, they eat and drink judgment to themselves.[a]

[a] 1 Cor. xi. 27, 31, 32. Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.—For if we would judge ourselves, we should not be judged.—But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Rom. vi. 17, 18. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.

Q. 98. What is prayer ?

A. Prayer is an offering up of our desires unto God,[b] for things agreeable to his will,[c] in the name of Christ,[d] with confession of our sins,[e] and thankful acknowledgment of his mercies.[f]

[b] Ps. x. 17. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear. Ps. cxlv. 19. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

[c] 1 John v. 14. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.

[d] John xvi. 23. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

[e] 1 John i. 9. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

[f] Phil. iv. 6. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

Q. 99. What rule hath God given for our direction in prayer?

A. The whole Word of God is of use to direct us in prayer;[g] but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer.*[h]

[g] Rom. viii. 26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Ps. cxix. 170. Let my supplication come before thee: deliver me according to thy word.

[h] Matt. vi. 9-13.

Q. 100. What doth the preface of The Lord's Prayer teach us?

A. The preface of The Lord's Prayer, which is, *Our Father which art in heaven,* teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us;[i] and that we should pray with and for others.[k]

[i] Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him? Rom. viii. 15. Ye have received the Spirit of adoption, whereby we cry, Abba, Father.

[k] 1 Tim. ii. 1, 2. I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; For kings, and *for* all that are in authority.

Q. 101. What do we pray for in the first petition?

A. In the first petition, which is, *Hallowed be thy name,* we pray that God would enable us, and others, to glorify him in all that whereby he maketh himself known,[l] and that he would dispose all things to his own glory.[m]

[l] Ps. lxvii. 1-3. God be merciful unto us, and bless us; *and* cause his face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee.

[m] Rom. xi. 36. For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen. Rev. iv. 11. Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.

Q. 102. What do we pray for in the second petition?

A. In the second petition, which is, *Thy kingdom come,* we pray that Satan's kingdom may be destroyed,[n] and that the kingdom of grace may be advanced,[o] ourselves and others brought into it, and kept in it,[p] and that the kingdom of glory may be hastened.[q]

[n] Ps. lxviii. 1. Let God arise, let his enemies be scattered: let them also that hate him flee before him. John xii. 31. Now is the judgment of this world: now shall the prince of this world be cast out.

[o] Matt. ix. 37, 38. The harvest truly *is* plenteous, but the laborers *are* few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

[p] 2 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you. Rom. x. 1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

[q] Rev. xxii. 20. Surely I come quickly. Amen. Even so, come, Lord Jesus.

Q. 103. What do we pray for in the third petition?

A. In the third petition, which is, *Thy will be done in earth as it is in heaven,* we pray, that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things,[r] as the angels do in heaven.[s]

[r] Matt. xxvi. 39. Nevertheless not as I will, but as thou *wilt.* Phil. i. 9-11. And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

[s] Ps. ciii. 20, 21. Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the LORD, all *ye* his hosts; *ye* ministers of his, that do his pleasure.

Q. 104. What do we pray for in the fourth petition?

A. In the fourth petition, which is, *Give us this day our daily bread,* we pray, that of God's free gift, we may receive a competent portion of the good things of this life,[t] and enjoy his blessing with them.[u]

[t] Prov. xxx. 8, 9. Give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny *thee,* and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain.* 1 Tim. vi. 6-8. But godliness with contentment is great gain.

For we brought nothing into *this* world, *and it is* certain we can carry nothing out. And having food and raiment let us be therewith content.

[u]Prov. x. 22. The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

Q. 105. What do we pray for in the fifth petition?

A. In the fifth petition, which is, *And forgive us our debts, as we forgive our debtors,* we pray, that God, for Christ's sake, would freely pardon all our sins;[w] which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.[x]

[w]Ps. li. 1, 2, 7. Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin.—Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

[x]Mark xi. 25. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. Matt. xviii. 35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Q. 106. What do we pray for in the sixth petition?

A. In the sixth petition, which is, *And lead us not into temptation, but deliver us from evil,* we pray, that God would either keep us from being tempted to sin,[y] or support and deliver us when we are tempted.[z]

[y]Matt. xxvi. 41. Watch and pray, that ye enter not into temptation. Ps. xix. 13. Keep back thy servant also from presumptuous *sins;* let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

[z]John xvii. 15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 1 Cor. x. 13. There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

Q. 107. What doth the conclusion of The Lord's Prayer teach us?

A. The conclusion of The Lord's Prayer, which is, *For thine is the kingdom, and the power, and the glory, for ever. Amen,* teacheth us to take our encouragement in prayer from God only,[a] and in our prayers to praise him, ascribing kingdom, power, and glory to him;[b] and in testimony of our desire and assurance to be heard, we say, *Amen.*[c]

[a] Dan. ix. 18, 19. For we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

[b] Phil. iv. 6. In everything by prayer and supplication with thanksgiving let your requests be made known unto God. 1 Chron. xxix. 11-13. Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine;* thine *is* the kingdom, O LORD, and thou art exalted as head above all. Both riches and honor *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name.

[c] 1 Cor. xiv. 16. How shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? Rev. xxii. 20, 21. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ *be* with you all. Amen.

THE TEN COMMANDMENTS.

EXODUS XX.

God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I, the LORD thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it.

V. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

THE LORD'S PRAYER.

MATTHEW VI.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

THE APOSTLES' CREED.

I BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell;* the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

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*i. e. Continued in the state of the dead, and under the power of death, until the third day.

[See the answer to the 50th question in the Larger Catechism, p. 156.

END OF THE SHORTER CATECHISM.

THE

FORM OF GOVERNMENT

Adopted, 1788; amended, 1805-1930.

THE

FORM OF GOVERNMENT

Adopted, 1788; amended, 1805-1930.

CHAPTER I.

PRELIMINARY PRINCIPLES.*

The Presbyterian Church in the United States of America, in presenting to the Christian public the system of union, and the form of government and discipline which they have adopted, have thought proper to state, by way of introduction, a few of the general principles by which they have been governed in the formation of the plan. This, it is hoped, will, in some measure, prevent those rash misconstructions, and uncandid reflections, which usually proceed from an imperfect view of any subject; as well as make the several parts of the system plain, and the whole perspicuous and fully understood.

They are unanimously of opinion:

I. That "God alone is Lord of the conscience; and "hath left it free from the doctrine and commandments of "men, which are in any thing contrary to his word, or

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*Note.—This introductory chapter, with the exception of the first sentence, was first drawn up by the Synod of New York and Philadelphia, and prefixed to the Form of Government, etc., as published by that body in 1788. In that year, after arranging the plan on which the Presbyterian Church is now governed, the Synod was divided into four Synods, and gave place to the General Assembly which met for the first time in 1789.

"beside it in matters of faith or worship": Therefore they consider the rights of private judgment, in all matters that respect religion, as universal and unalienable: they do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and, at the same time, be equal and common to all others.

II. That, in perfect consistency with the above principle of common right, every Christian Church, or union or association of particular churches, is entitled to declare the terms of admission into its *communion*, and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ hath appointed: that, in the exercise of this right they may, notwithstanding, err, in making the terms of communion either too lax or too narrow; yet, even in this case, they do not infringe upon the liberty, or the rights of others, but only make an improper use of their own.

III. That our blessed Saviour, for the edification of the visible Church, which is his body, hath appointed officers, not only to preach the gospel *and administer the Sacraments;* but also to exercise discipline, for the preservation both of truth and duty; and, that it is incumbent upon these *officers*, and upon the whole Church, in whose name they act, to censure or cast out the erroneous and scandalous; observing, in *all* cases, the rules contained in the Word of God.

IV. That truth is in order to goodness; and the great touchstone of truth, its tendency to promote holiness; according to our Saviour's rule, "by their fruits ye shall know them." And that no opinion can be either more pernicious or more absurd, than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are. On the contrary, they are persuaded that there is an inseparable connection between faith and practice, truth and duty. Otherwise it would be of no consequence either to discover truth, or to embrace it.

V. That while under the conviction of the above principle, they think it necessary to make effectual provision, that all who are admitted as teachers, be sound in the faith; they also believe that there are truths and forms, with respect to which men of good characters and principles may differ. And in all these they think it the duty both of private Christians and societies, to exercise mutual forbearance towards each other.

VI. That though the character, qualifications, and authority of church officers, are laid down in the Holy Scriptures, as well as the proper method of their investiture and institution; yet the election of the persons to the exercise of this authority, in any particular society, is in that society.

VII. That all church power, whether exercised by the body in general, or in the way of representation by delegated authority, is only ministerial and declarative; *that is to say*, that the Holy Scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws, to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God. Now though it will easily be admitted, that all synods and councils may err, through the frailty inseparable from humanity; yet there is much greater danger from the usurped claim of making laws, than from the right of judging upon laws already made, and common to all who profess the gospel; although this right, as necessity requires in the present state, be lodged with fallible men.

VIII. *Lastly*, that, if the preceding Scriptural and rational principles be steadfastly adhered to, the vigor and strictness of its discipline will contribute to the glory and happiness of any Church. Since ecclesiastical discipline must be purely moral or spiritual in its object, and not attended with any civil effects, it can derive no force whatever, but from its own justice, the approbation of an impartial public, and the countenance and blessing of the great Head of the Church universal.

CHAPTER II.

OF THE CHURCH.

I. Jesus Christ, who is now exalted far above all principality and power,[a] hath erected, in this world, a kingdom, which is his Church.[b]

II. The universal Church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to his laws.[c]

III. As this immense multitude cannot meet together in one place, to hold communion, or to worship God, it is reasonable, and warranted by Scripture example, that they should be divided into many particular churches.[d]

IV. A particular church consists of a number of professing Christians, with their offspring, voluntarily associated together, for divine worship and godly living, agreeably to the Holy Scriptures;[e] and submitting to a certain form of government.[f]

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[a] Eph. i. 20, 21. When he raised *him* from the dead, and set *him* at his own right hand in the heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. Psa. lxviii. 18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the Lord God might dwell *among them*.

[b] Psa. ii. 6. Yet have I set my king upon my holy hill of Zion. Dan. vii. 14.—There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed. Eph. i. 22, 23. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, Which is his body, the fulness of him that filleth all in all.

[c] Rev. v. 9. And hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. Acts ii. 39. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. 1 Cor. i. 2, compared with 2 Cor. ix. 13.

[d] Gal. i. 21, 22. Afterwards I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judæa which were in Christ. Rev. i. 4, 20. John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne.—The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches. See also Rev. ii. 1.

CHAPTER III.

OF THE OFFICERS OF THE CHURCH.

I. Our blessed Lord, at first, collected his Church out of different nations,[g] and formed it into one body,[h] by the mission of men endued with miraculous gifts which have long since ceased.[i]

II. The ordinary and perpetual officers in the Church are Bishops or Pastors;[j] the representatives of the people, usually styled Ruling Elders;[k] and Deacons.[l]

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[e] Acts ii. 41, 47. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.—Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved. I Cor. vii. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. Acts ii. 39. Mark x. 14, compared with Matt. xix. 13, 14, and Luke xviii. 15, 16.

[f] Heb. viii. 5. Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern showed to thee in the mount. Gal. vi. 16. And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

[g] Psa. ii. 8. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. Rev. vii. 9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

[h] 1 Cor. x. 17. For we *being* many are one bread, *and* one body: for we are all partakers of that one bread. See also Eph. iv. 16. Col. i. 18.

[i] Matt. x. 1-8. And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease, etc.

[j] 1 Tim. iii. 1. If a man desire the office of a bishop, he desireth a good work. Eph. iv. 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

[k] 1 Tim. v. 17. Let the elders that rule well be counted worthy of double honor.

[l] Phil. i. 1. To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

CHAPTER IV.

OF BISHOPS OR PASTORS.

THE pastoral office is the first in the Church, both for dignity and usefulness.[m] The person who fills this office hath, in Scripture, obtained different names expressive of his various duties. As he has the oversight of the flock of Christ, he is termed bishop.*[n] As he feeds them with spiritual food, he is termed pastor.[o] As he serves Christ in his church, he is termed minister.[p] As it is his duty to be grave and prudent, and an example of the flock, and to govern well in the house and kingdom of Christ, he is termed presbyter or elder.[q] As he is the messenger of God, he is termed the angel of the church.[r] As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador.[s] And, as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God.[t]

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[m] Rom. xi. 13.

[n] Acts xx. 28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, [bishops] to feed the church of God, which he hath purchased with his own blood.

[o] Jer. iii. 15. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. 1 Pet. v. 2-4.

[p] 1 Cor. iv. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Cor. iii. 6. Who also hath made us able ministers of the new testament.

[q] 1 Pet. v. 1. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. See also Tit. i. 5. 1 Tim. v. 1, 17, 19.

[r] Rev. ii. 1. Unto the angel of the church of Ephesus write. Rev. 1. 20.—The seven stars are the angels of the seven churches. See also Rev. iii. 1, 7. Mal. ii. 7.

[s] 2 Cor. v. 20. Now then we are ambassadors for Christ, as though God did beseech *you* by us, we pray *you* in Christ's stead, be ye reconciled to God. Eph. vi. 20.

[t] Luke xii. 42. Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? 1 Cor. iv. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

*As the office and character of the gospel minister is particularly and fully described in the Holy Scriptures, under the title of bishop and as this term is peculiarly expressive of his duty as an overseer of the flock, it ought not to be rejected.

CHAPTER V.

OF RULING ELDERS.

RULING elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline, in conjunction with pastors or ministers.[u] This office has been understood, by a great part of the Protestant Reformed Churches, to be designated in the Holy Scriptures, by the title of governments, and of those who rule well, but do not labor in the word and doctrine.[v]

CHAPTER VI.

OF DEACONS.

THE Scriptures clearly point out deacons as distinct officers in the Church,[w] whose business it is to take care of the poor, and to distribute among them the collections which may be raised for their use.[x] To them also may be properly committed the management of the temporal affairs of the Church.[y]

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[u] 1 Tim. v. 17. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. Rom. xii. 7, 8. Acts xv. 25.

[v] 1 Cor. xii. 28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. See letter *u*, above.

[w] Phil. i. 1. 1 Tim. iii. 8-15.

[x] Acts vi. 1, 2. And in those days, when the number of the disciples was multiplied, there arose a murmering of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables,

[y] Acts vi. 3, 5, 6. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.—And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

CHAPTER VII.

OF ORDINANCES IN A PARTICULAR CHURCH.

THE ordinances established by Christ, the Head, in a particular church, which is regularly constituted with its proper officers,[z] are prayer,[a] singing praises,[b] reading,[c] expounding and preaching the Word of God;[d] administering Baptism and the Lord's Supper;[e] public solemn fasting and thanksgiving,[f] catechizing,[g] making collections for the poor and other pious purposes;[h] exercising discipline;[i] and blessing the people.[j]

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[z] 1 Cor. xiv. 26, 33, 40. Let all things be done unto edifying.—For God is not *the author* of confusion, but of peace, as in all churches of the saints.—Let all things be done decently and in order.

[a] Acts vi. 4. But we will give ourselves continually to prayer, and to the ministry of the word. 1 Tim. ii. 1.

[b] Col. iii. 16. Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Psa. ix. 11. Eph. v. 19. Also Col. iv. 6.

[c] Acts xv. 21. Luke iv. 16, 17.

[d] Titus i. 9. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. Acts x. 42.—He commanded us to preach unto the people. See also Acts xxviii. 23. Luke xxiv. 47. 2 Tim. iv. 2. Acts ix. 20.

[e] Matt. xxviii. 19, 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, etc. And Mark xvi. 15, 16. 1 Cor. xi. 23-26. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Compared with 1 Cor. x. 16.

[f] Luke v. 35. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. Psa. l. 14. Offer unto God thanksgiving; and pay thy vows unto the Most High. Phil. iv. 6.—In every thing by prayer and supplication with thanksgiving let your requests be made known unto God. See 1 Tim. ii. 1. Psa. xcv. 2.

[g] Heb. v. 12. For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

CHAPTER VIII.

OF CHURCH GOVERNMENT, AND THE SEVERAL KINDS OF JUDICATORIES.

I. It is absolutely necessary that the government of the Church be exercised under some certain and definite form.[k] And we hold it to be expedient, and agreeable to Scripture and the practice of the primitive Christians, that the Church be governed by congregational, presbyterial, and synodical assemblies. In full consistency with this belief, we embrace, in the spirit of charity, those Christians who differ from us, in opinion, or in practice, on these subjects.[l]

II. These assemblies ought not to possess any civil jurisdiction, nor to inflict any civil penalties.[m] Their power is wholly moral or spiritual, and that only ministerial and declarative.[n] They possess the right of requiring obedience to the laws of Christ; and of excluding the disobedient and disorderly from the privileges of the Church. To give efficiency, however, to this necessary and scriptural authority, they possess the powers requisite for obtaining evidence and inflicting censure. They can call before them any offender against the order and government of the Church; they can require members of their own society to appear and give testimony in the cause; but the highest punishment to which their authority extends, is to exclude the contumacious and impenitent from the congregation of believers.[o]

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[h] 1 Cor. xvi. 1-4. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me. Gal. ii. 10. Only they would that we should remember the poor; the same which I also was forward to do.

[i] Heb. xiii. 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you. 1 Thess. v. 12, 13. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

[j] 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen. Eph. i. 2. Grace *be* to you, and peace, from God our Father and *from* the Lord Jesus Christ.

[k] Ezek. xliii. 11, 12. Show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight that they may keep the whole form thereof, and all the ordinances thereof, and do them. This *is* the law of the house.

[l] Acts xv. 5, 6. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them and to command *them* to keep the law of Moses. And the apostles and elders came together for to consider of this matter.

[m] Luke xii. 13, 14. And one of the company said unto him, Master,

III. In these assemblies only members thereof who are personally present are entitled to vote.

CHAPTER IX.

OF THE CHURCH SESSION.

I. The church session consists of the pastor or pastors and ruling elders, of a particular congregation.[p]

II. Of this judicatory, two elders, if there be so many, with the pastor, shall be necessary to constitute a quorum; unless the elders number nine or more, when one third of the elders, with the pastor, shall be necessary to constitute a quorum.

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speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? John xviii. 36.—My kingdom is not of this world.

[n] See and consult Acts xv. 1-32.

[o] Matt. xviii. 15-18. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 1 Cor. v. 4, 5. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

[p] 1 Cor. v. 4. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ.

III. The pastor of the congregation shall always be the moderator of the session; except when, for prudential reasons, it may appear advisable that some other minister should be invited to preside; in which case the pastor may, with the concurrence of the session, invite such other minister as they may see meet, belonging to the same presbytery, to preside in that case. The same expedient may be adopted in case of the sickness or absence of the pastor.

IV. It is expedient, at every meeting of the session, more especially when constituted for judicial business, that there be a presiding minister. When, therefore, a church is without a pastor, the moderator of the session shall be, either the minister appointed for that purpose by the presbytery, or one invited by the session to preside on a particular occasion. But where it is impracticable, without great inconvenience, to procure the attendance of such a moderator, the session may proceed without it.

V. In congregations where there are two or more pastors, they shall, when present, alternately preside in the session.

VI. The church session is charged with maintaining the spiritual government of the congregation;[q] for which purpose, they have power to inquire into the knowledge[r] and Christian conduct of the members of the church; to call before them offenders and witnesses, being members of their own congregation, and to introduce other witnesses, where it may be necessary to bring the process to issue, and when they can be procured to attend; to receive members into the church upon profession of faith in Jesus Christ, upon presentation of satisfactory certificate of church membership, or, in the absence of such certificate upon the part of persons coming from other churches, upon re-affirmation of faith in Jesus Christ; to admonish, to rebuke, to suspend or exclude from the Sacraments, those who are found to deserve censure;[s] to concert the best measures for promoting the spiritual interests of the congregation; to supervise the Sabbath-school and the various societies or agencies of the congregation; and to appoint delegates to the higher judicatories of the Church.[t]

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[q] Heb. xiii. 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief. 1 Thess. v. 12, 13. 1 Tim. v. 17.

[r] Ezek. xxxiv. 4.

✓ VII. Subject to the provisions of the Directory for Worship, the session shall have and exercise exclusive authority over the worship of the congregation, including the musical service; and shall determine the times and places of preaching the Word and all other religious services. They shall also have exclusive authority over the uses to which the church buildings may be put, but may temporarily delegate the determination of such uses to the body having management of the temporal affairs of the church, subject to the superior authority and direction of the session.

VIII. The pastor has power to convene the session when he may judge it requisite;[u] and he shall always convene them when requested to do so by any two of the elders. The session shall also convene when directed so to do by the presbytery.

IX. Every session shall keep a fair record of its proceedings; which record shall be, at least once in every year, submitted to the inspection of the presbytery.

X. Every church session shall keep registers or rolls of persons admitted to or suspended from the Lord's Table; and of the deaths, and other removals of church members; but the names of members shall be placed upon or removed from the rolls of the church only by order of the session, and in accordance with the provisions of the Book of Discipline. The church session shall also keep a fair register of marriages, and of baptisms, with the times of the births of the individuals baptized.

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[s] 1 Thess. v. 12, 13. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And *be* at peace among yourselves. See also 2 Thess. iii. 6, 14, 15. 1 Cor. xi. 27-33.

[t] Acts xv. 2, 6. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.—And the apostles and elders came together for to consider of this matter.

[u] Acts xx. 17.

CHAPTER X.

OF THE PRESBYTERY.

I. THE Church being divided into many separate congregations, these need mutual counsel and assistance, in order to preserve soundness of doctrine, and regularity of discipline, and to enter into common measures for promoting knowledge and religion, and for preventing infidelity, error, and immorality.[v] Hence arise the importance and usefulness of presbyterial and synodical assemblies.[w]

II. A presbytery consists of all the ministers, in number not less than five, and one ruling elder from each congregation, within a certain district; but in exceptional cases a presbytery may be organized within the boundaries of existing presbyteries, in the interests of ministers and churches speaking other than the English language, or of those of a particular race; but in no case without their consent; and the same rule shall apply to synods.

III. Every congregation, which has a stated pastor, has a right to be represented by one elder; and every collegiate church by two or more elders, in proportion to the number of its pastors.

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[v] The church of Jerusalem consisted of more than one, as is manifest both before and after the dispersion, from Acts vi. 1, 6. Acts ix. 31. Acts xxi. 20. Acts ii. 41, 46, 47, and iv. 4. These congregations were under one presbyterial government, proved from Acts xv. 4. Acts xi. 22, 30. Acts xxi. 17, 18. Acts vi. 1–7. That the church of Ephesus had more congregations than one, under a presbyterial government, appears from Acts xix. 18-20. 1 Cor. xvi. 8, 9, 19, compared with Acts xviii. 19, 24, 26. Acts xx. 17, 18, 25, 28, 30, 31, 36, 37. Rev. ii. 1-6

[w] 1 Tim. iv. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Acts xv. 2, 4, 6, 22.—And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.—And the apostles and elders came together for to consider of this matter.

IV. Every vacant congregation, which is regularly organized, shall be entitled to be represented by a ruling elder in presbytery.

V. Every elder not known to the presbytery, shall produce a certificate of his regular appointment from the church which he represents.[x]

VI. Any three ministers, and as many elders as may be present belonging to the presbytery, being met at the time and place appointed, shall be a quorum competent to proceed to business.[y]

VII. The presbytery has power to receive and issue all appeals, complaints, and references, that are regularly brought before it from church sessions,[z] *provided*, that cases may be transmitted to Judicial Commissions as prescribed in the Book of Discipline;[a] to examine and license candidates for the holy ministry;[b] to ordain, install, remove, and judge ministers;[c] to examine and approve or censure the records of church sessions; to resolve questions of doctrine or discipline seriously and reasonably proposed;[d] to condemn erroneous opinions which injure the purity or peace of the Church;[e] to visit particular churches, for the purpose of inquiring into their state, and redressing the evils that may have arisen in them;[f] to unite or divide congregations, at the request of the people, or to form or receive new congregations, and, in general, to order whatever pertains to the spiritual welfare of the churches under their care.[g] The presbytery may appoint a General Council, in accordance with the provisions of Chapter XXVI of the Form of Government; *provided*, that judicial cases shall be referred only to Judicial Commissions.

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[x] Acts xv. 1-6. 1 Cor. xiv. 26, 33, 40.—Let all things be done unto edifying.—For God is not *the author* of confusion, but of peace, as in all churches of the saints.—Let all things be done decently and in order.

[y] Acts xiv. 26, 27. And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. Compared with Acts xi. 18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

[z] Acts xv. 5, 6, 19, 20. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses. And the apostles and elders came together for to consider of this matter.—Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

[a] Acts xviii. 24, 27. And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.—And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him. Compare Acts xix. 1-7.

[b] 1 Tim. iv. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Acts xiii. 2, 3. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

VIII. It shall be the duty of the presbytery to keep a full and fair record of their proceedings, and to report to the synod, every year, licensures, ordinations, the receiving or dismissing of members, the removal of members by death, the union or division of congregations, or the formation of new ones, and, in general, all the important changes which may have taken place within their bounds in the course of the year.

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[c] Acts xv. 28. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things. 1 Cor. v. 3.

[d] Acts xv. 10. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Compared with Gal. ii. 4, 5.

[e] Acts xv. 22-24. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment.

[f] Acts xx. 17. And from Miletus he sent to Ephesus, and called the elders of the church. Acts vi. 2. Then the twelve called the multitude of the disciples *unto them*, and said, it is not reason that we should leave the word of God, and serve tables. Acts xv. 30. So when they were dismissed, they came to Antioch; and when they had gathered the multitude together, they delivered the epistle.

[g] Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.—Phil. iv. 6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

IX. The presbytery shall meet on its own adjournment; and when any emergency shall require a meeting sooner than the time to which it stands adjourned, the moderator, or, in case of his absence, death, or inability to act, the stated clerk, shall, with the concurrence, or at the request of two ministers and two elders, the elders being of different congregations, call a special meeting. For this purpose he shall send a circular letter, specifying the particular business of the intended meeting, to every minister belonging to the presbytery, and to the session of every vacant congregation, in due time previous to the meeting; which shall not be less than ten days. And nothing shall be transacted at such special meeting besides the particular business for which the judicatory has been thus convened.

X. At every meeting of presbytery, a sermon shall be delivered, if convenient; and every particular session shall be opened and closed with prayer.

XI. Ministers in good standing in other presbyteries, or in any sister churches, who may happen to be present, may be invited to sit with the presbytery, as corresponding members. Such members shall be entitled to deliberate and advise, but not to vote in any decisions of the presbytery.

XII. When two or more presbyteries unite in employing a minister to labor among the vacant churches of these presbyteries, he may perform all the offices of a pastor in any of the vacant churches within the bounds of the presbyteries so employing him when authorized by the presbytery in which he is laboring, but of which he is not a member.

CHAPTER XI.

OF THE SYNOD.*

I. As a presbytery is a convention of the bishops and elders within a certain district; so a synod is a convention of the bishops and elders within a larger district, including at least three presbyteries. The synod may be composed, at its own option, with the consent of a majority of its presbyteries, either of all the bishops and an elder from each congregation in its district, with the same modifications as in the presbytery, or of equal delegations of bishops and elders, elected by the presbyteries on a basis and in a ratio determined in like manner by the synod itself and its presbyteries.

II. Any seven ministers, belonging to the synod, who shall convene at the time and place of meeting, with as many elders as may be present, shall be a quorum to transact synodical business; provided not more than three of the said ministers belong to one presbytery.

III. The same rule, as to corresponding members, which was laid down with respect to the presbytery, shall apply to the synod.

IV. The synod has power to receive and issue all appeals, complaints, and references, that are regularly brought before it from the presbyteries, and to decide finally in such cases all questions that do not affect the doctrine or Constitution of the Church, *provided,* that cases may be transmitted to Judicial Commissions as prescribed in the Book of Discipline; to review the records of presbyteries, and approve or censure them; to redress whatever has been done by presbyteries contrary to order; to take effectual care that presbyteries observe the Constitution of the Church; to erect new presbyteries, and to unite or divide those which were before erected, subject to the approval of the General Assembly; generally, to take such order with respect to the presbyteries, sessions, and people under their care, as may be in conformity with the Word of God and the established rules, and may tend to promote the edification of the Church; and, finally, to propose to the General Assembly, for its adoption, such measures as may be of common advantage to the whole Church. The synod may appoint a General Council sion, in accordance with the provisions of Chapter XXVI of the Form of Government; *provided*, that judicial cases shall be referred only to Judicial Commissions.

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*As the proofs already adduced in favor of a presbyterial assembly in the government of the Church, are equally valid in support of a synodical assembly, it is unnecessary to repeat the Scriptures to which reference has been made under Chapter X, or to add any other.

V. The synod shall convene at least once in each year; at the opening of which a sermon shall be delivered by the moderator, or, in case of his absence, by some other member; and every particular session shall be opened and closed with prayer.

VI. It shall be the duty of the synod to keep full and fair records of its proceedings, to submit them annually to the inspection of the General Assembly, and to report to the Assembly the number of its presbyteries, and of the members and alterations of the presbyteries.

CHAPTER XII.

OF THE GENERAL ASSEMBLY.*

I. THE General Assembly is the highest judicatory of the Presbyterian Church. It shall represent, in one body, all the particular churches of this denomination;

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*The radical principles of Presbyterian church government and discipline are:—That the several different congregations of believers, taken collectively, constitute one Church of Christ, called emphatically the Church;—that a larger part of the church, or a representation of it, should govern a smaller, or determine matters of controversy which arise therein;—that, in like manner, a representation of the whole should govern and determine in regard to every part, and to all the parts united; that is, that a majority shall govern: and consequently that appeals may be carried from lower to higher judicatories, till they be finally decided by the collected wisdom and united voice of the whole Church. For these principles and this procedure, the example of the apostles, and the practice of the primitive Church, are considered as authority. See Acts xv. 1-29; xvi. 4, and the proofs adduced under the last three chapters.

and shall bear the title of THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

II. The General Assembly shall consist of an equal delegation of bishops and elders from each presbytery, in the followng proportion; viz: each presbytery consisting of not more than twenty-four ministers, shall send one minister and one elder; and each presbytery, consisting of more than twenty-four ministers, shall send one minister and one elder for each additional twenty-four ministers, or for each additional fractional number of ministers not less than twelve; and these delegates, so appointed, shall be styled, Commissioners to the General Assembly.

III. Any one hundred or more of these commissioners, one half of whom shall be ministers, being met on the day, and at the place appointed, shall be a quorum for the transaction of business.

IV. The General Assembly shall receive and issue all appeals, complaints, and references, that affect the doctrine or Constitution of the Church, and are regularly brought before it from the inferior judicatories, *provided*, that cases may be transmitted to Judicial Commissions of the General Assembly as prescribed in the Book of Discipline. The General Assembly shall review the records of every synod and approve or censure them; it shall give its advice and instruction, in all cases submitted to it, in conformity with the Constitution of the Church; and it shall constitute the bond of union, peace, correspondence and mutual confidence among all our churches. The General Assembly may appoint a General Council, in accordance with the provisions of Chapter XXVI of the Form of Government; *provided*, that judicial cases shall be referred only to Judicial Commissions.

V. To the General Assembly also belongs the power of deciding in all controversies respecting doctrine and discipline; of reproving, warning, or bearing testimony against error in doctrine, or immorality in practice, in any church, presbytery, or synod; of erecting new synods when it may be judged necessary; of superintending the concerns of the whole Church; of corresponding with foreign Churches, on such terms as may be agreed upon by the Assembly and the corresponding body: of suppressing schismatical contentions and disputations; and in general, of recommending and attempting reformation of manners, and the promotion of charity, truth, and holiness, through all the churches under their care.

VI. Before any overtures or enactments proposed by the Assembly to be established as rules regulative of the constitutional powers of presbyteries and synods, shall be obligatory upon the Church, it shall be necessary to transmit them to all the presbyteries, and to receive the returns of at least a majority of them, in writing, approving thereof, and such rules, when approved, shall be appended to the Constitution of the Church.

VII. The General Assembly shall meet at least once in every year. On the day appointed for that purpose the Moderator of the last Assembly, if present, shall open the meeting with a sermon, or if the Moderator be a ruling elder, with an appropriate address, and he shall preside until a new Moderator be chosen. In the absence of the Moderator, some other minister or ruling elder shall be chosen to perform the duties above specified. No commissioner shall have a right to deliberate or vote in the Assembly until his name shall have been enrolled by the Clerk, and his commission examined and filed among the papers of the Assembly.

VIII. Each session of the Assembly shall be opened and closed with prayer. And the whole business of the Assembly being finished, and the vote taken for dissolving the present Assembly, the Moderator shall say from the chair,—"By virtue of the authority delegated to me, "by the Church, let this General Assembly be dissolved, "and I do hereby dissolve it, and require another General "Assembly, chosen in the same manner, to meet at "on the day of A. D. "—after which he shall pray and return thanks, and pronounce on those present the apostolic benediction.

CHAPTER XIII.

OF ELECTING AND ORDAINING RULING ELDERS AND DEACONS.

I. Having defined the officers of the Church, and the judicatories by which it shall be governed, it is proper here to prescribe the mode in which ecclesiastical rulers should be ordained to their respective offices, as well as some of the principles by which they shall be regulated in discharging their several duties.

II. Every congregation shall elect persons to the office of ruling elder, and to the office of deacon, or either of them, in the mode most approved and in use in that congregation.[h] In all cases the persons elected must be members in full communion in the church in which they are to exercise their office.

III. When any person shall have been elected to either of these offices, and shall have declared his (her) willingness to accept thereof, he (she) shall be set apart in the following manner:

IV. After sermon, the minister shall state, in a concise manner, the warrant and nature of the office of ruling elder or deacon, together with the character proper to be sustained, and the duties to be fulfilled by the officer elect; having done this, he shall propose to the candidate, in the presence of the congregation, the following questions: viz.

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[h] 1 Cor. xiv. 40.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?

3. Do you approve of the government and discipline of the Presbyterian Church in these United States?

4. Do you accept the office of ruling elder (or deacon as the case may be) in this congregation, and promise faithfully to perform all the duties thereof?

5. Do you promise to study the peace, unity, and purity of the Church?

The elder, or deacon elect, having answered these questions in the affirmative, the minister shall address to the members of the church the following questions: viz.

Do you, the members of this church, acknowledge and receive this brother (sister) as a ruling elder (or deacon), and do you promise to yield him (her) all that honor, encouragement and obedience in the Lord, to which his (her) office, according to the Word of God, and the Constitution of this Church, entitles him (her)?

The members of the church having answered this question in the affirmative, by holding up their right hands, the minister shall proceed to set apart the candidate, by prayer, to the office of ruling elder (or deacon, as the[i] case may be), and shall give to him (her) and to the congregation, an exhortation suited to the occasion.

V. Where there is an existing session, it is proper that the members of that body, at the close of the service, and in the face of the congregation, take the newly ordained elder by the hand, saying in words to this purpose,—"We "give you the right hand of fellowship, to take part of "this office with us."

VI. The offices of ruling elder and deacon are both perpetual, and cannot be laid aside at pleasure. No person can be divested of either office but by deposition. Yet an elder or deacon may become, by age or infirmity, incapable of performing the duties of his office; or he may, though chargeable with neither heresy nor immorality, become unacceptable, in his official character, to a majority of the congregation to which he belongs. In either of these cases, he may, as often happens with respect to a minister, cease to be an acting elder or deacon.

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[i] Acts vi. 5, 6.

VII. Whenever a ruling elder or deacon, from either of these causes, or from any other, not inferring crime, shall be incapable of serving the church to edification, the session shall take order on the subject, and state the fact, together with the reasons of it, on their records, *provided always*, that nothing of this kind shall be done without the concurrence of the individual in question, unless by the advice of presbytery.

VIII. If any particular church, by a vote of members in full communion, shall prefer to elect ruling elders or deacons for a limited time in the exercise of their functions, this may be done; *provided*, the full time be not less than three years, and the session or board of deacons be made to consist of three classes, one of which only shall be elected every year; and *provided*, that elders, once ordained, shall not be divested of the office when they are not re-elected, but shall be entitled to represent that particular church in the higher judicatories, when appointed by the session or the presbytery.

IX. Deaconesses may be elected to office in a manner similar to that appointed for deacons, and set apart by prayer. They shall be under the supervision of the session, and their duties shall be indicated by that body.

CHAPTER XIV.

OF LICENSING CANDIDATES OR PROBATIONERS TO PREACH THE GOSPEL.

I. THE Holy Scriptures require that some trial be previously had of them who are to be ordained to the ministry of the gospel, that this sacred office may not be degraded, by being committed to weak or unworthy men;[j] and that the churches may have an opportunity to form a better judgment respecting the talents of those by whom they are to be instructed and governed. For this purpose presbyteries shall license probationers to preach the gospel, that, after a competent trial of their talents, and receiving from the churches a good report, they may, in due time, ordain them to the sacred office.[k]

II. Every candidate for licensure shall be taken on trials by that presbytery to which he most naturally belongs; and he shall be considered as most naturally belonging to that presbytery within the bounds of which he has ordinarily resided. But in case any candidate should find it more convenient to put himself under the care of a presbytery at a distance from that to which he most naturally belongs, he may be received by the said presbytery, on his producing testimonials, either from the presbytery within the bounds of which he has commonly resided, or from any two ministers of that presbytery in good standing, of his exemplary piety, and other requisite qualifications.

III. It is proper and requisite that candidates applying to the presbytery to be licensed to preach the gospel, produce satisfactory testimonials of their good moral character, and of their being regular members of some particular church. And it is the duty of the presbytery, for their satisfaction with regard to the real piety of such candidates, to examine them respecting their experimental acquaintance with religion, and the motives which influence them to desire the sacred office.[l] This examination shall be close and particular, and, in most cases, may best be conducted in the presence of the presbytery only. And it is recommended that the candidate be also required to produce a diploma of Bachelor or Master of Arts, from some college or university: or, at least, authentic testimonials of his having gone through a regular course of learning.

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[j] 1 Tim. iii. 6. 2 Tim. ii. 2. [k] 1 Tim. iii. 7. 3 John 12.

[l] Rom. ii. 21, in connection with letter [j], this page.

IV. Because it is highly reproachful to religion, and dangerous to the Church, to entrust the holy ministry to weak and ignorant men,[m] the presbytery shall try each candidate as to his knowledge of the Latin language, and the original languages in which the Holy Scriptures were written. They shall also examine him on the arts and sciences, the Bible in his vernacular, on theology, natural and revealed, and on ecclesiastical history, the sacraments and church government; *provided*, that if the examination in theology be unsatisfactory to one fourth of the presbyters present, they may demand a further examination, in writing, on questions proposed by them, and by the presbytery, questions and answers to be filed by the presbytery. In lieu of examinations in Latin and in the arts and sciences, the presbytery shall have discretion to accept his diploma of Bachelor or Master of Arts. And in order to make trial of his talents to explain and vindicate, and practically to enforce the doctrines of the gospel, the presbytery shall require of him: (1) A thesis in Latin or other language, on some common head in divinity; (2) a critical exercise in exegesis; (3) a lecture, or exposition of several verses of Scripture; and (4) a popular sermon.

V. These, or other similar exercises, at the discretion of the presbytery, shall be exhibited until they shall have obtained satisfaction as to the candidate's piety, literature, and aptness to teach in the churches.[n] The lecture and popular sermon, if the presbytery think proper, may be delivered in the presence of a congregation.

VI. That the most effectual measures may be taken to guard against the admission of insufficient men into the sacred office,[o] it is recommended that no candidate, except in extraordinary cases, be licensed, unless, after his having completed the usual course of academical studies, he shall have studied divinity at least two years, under some approved divine or professor of theology; and no candidate shall receive license to preach until he has been under the care of presbytery for at least one year, except in extraordinary cases and by consent of three fourths of the members of presbytery present.

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[m] See letters j, and k, page 348.

[n] 1 Tim. iii. 2. "Apt to teach." See also the foregoing annotations.

[o] See letter j, page 348.

VII. If the presbytery be satisfied with his trials, they shall then proceed to license him in the following manner: The moderator shall propose to him the following questions: viz.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?

3. Do you promise to study the peace, unity, and purity of the Church?

4. Do you promise to submit yourself, in the Lord, to the government of this presbytery, or of any other presbytery in the bounds of which you may be called?

VIII. The candidate having answered these questions in the affirmative, and the moderator having offered up a prayer suitable to the occasion, he shall address himself to the candidate to the following purpose:—"In the "name of the Lord Jesus Christ, and by that authority "which he hath given to the Church for its edification, "we do license you to preach the gospel, wherever God in "his providence may call you: and for this purpose, may "the blessing of God rest upon you, and the Spirit of "Christ fill your heart.—*Amen!*" and record shall be made of the licensure in the following or like form: viz.

At   the   day of   the presbytery of   having received testimonials in favor of   of his having gone through a regular course of literature; of his good moral character; and of his being in the communion of the Church; proceeded to take the usual parts of trial for his licensure: and he having given satisfaction as to his accomplishments in literature;

as to his experimental acquaintance with religion; and as to his proficiency in divinity and other studies; the presbytery did, and hereby do, express their approbation of all these parts of trial: and he having adopted the Confession of Faith of this Church, and satisfactorily answered the questions appointed to be put to candidates to be licensed; the presbytery did, and hereby do, license him, the said   to preach the gospel of Christ, as a probationer for the holy ministry, within the bounds of this presbytery, or wherever else he shall be orderly called.

IX. When any candidate for licensure shall have occasion, while his trials are going on, to remove from the bounds of his own presbytery into those of another, it shall be considered as regular for the latter presbytery, on his producing proper testimonials from the former, to take up his trials at the point at which they were left, and conduct them to a conclusion, in the same manner as if they had been commenced by themselves.

X. In like manner, when any candidate, after licensure, shall, by the permission of his presbytery, remove without its limits, an extract of the record of his licensure, accompanied with a presbyterial recommendation, signed by the clerk, shall be his testimonials to the presbytery under whose care he shall come.

XI. When a licentiate shall have been preaching for a considerable time, and his services do not appear to be edifying to the churches, the presbytery may, if they think proper, recall his license.

CHAPTER XV.

OF THE ELECTION AND ORDINATION OF BISHOPS OR PASTORS, AND EVANGELISTS.

I. WHEN any probationer shall have preached so much to the satisfaction of any congregation, as that the people appear prepared to elect a pastor, the session shall take measures to convene them for this purpose: and it shall always be a duty of the session to convene them, when a majority of the persons entitled to vote in the case, shall, by a petition, request that a meeting may be called.

II. When such a meeting is intended, the session shall solicit the presence and counsel of some neighboring minister to assist them in conducting the election contemplated, unless highly inconvenient on account of distance; in which case they may proceed without such assistance.

III. On a Lord's Day, immediately after public worship, it shall be intimated from the pulpit, that all the members of that congregation are requested to meet on ensuing, at the church, or usual place for holding public worship; then and there, if it be agreeable to them, to proceed to the election of a pastor for that congregation.

IV. On the day appointed, the minister invited to preside, if he be present, shall, if it be deemed expedient, preach a sermon; and after sermon he shall announce to the people, that he will immediately proceed to take the votes of the electors of that congregation, for a pastor, if such be their desire: and when this desire shall be expressed by a majority of voices, he shall then proceed to take votes accordingly. In this election, no person shall be entitled to vote who refuses to submit to the censures of the Church, regularly administered; or who does not contribute his just proportion, according to his own engagements, or the rules of that congregation, to all its necessary expenses.

V. When the votes are taken, if it appear that a large minority of the people are averse from the candidate who has a majority of votes, and cannot be induced to concur in the call, the presiding minister shall endeavor to dissuade the congregation from prosecuting it further. But if the people be nearly, or entirely, unanimous; or if the majority shall insist upon their right to call a pastor, the presiding minister, in that case, after using his utmost endeavors to persuade the congregation to unanimity, shall proceed to draw a call, in due form, and to have it subscribed by the electors; certifying at the same time, in writing the number and circumstances of those who do not concur in the call: all which proceedings shall be laid before the presbytery, together with the call.

VI. The call and certification thereof shall be in the following or like form: viz.

The congregation of   being, on sufficient grounds, well satisfied of the ministerial qualifications of you,   and having good hopes from our past experience of your labors, that your ministrations in the Gospel will be profitable to our spiritual interests, do earnestly call and desire you to undertake the pastoral office in said congregation; promising you in the discharge of your duty all proper support, encouragement and obedience in the Lord. And that you may be free from worldly care and avocations, we promise and oblige ourselves to pay you the sum of   yearly in regular   payments during the time of your being and continuing the regular pastor of this church, together with free use of the manse and   vacation each year. And we agree to pay or to continue to pay monthly or quarterly in advance to the Board of Pensions a sum equivalent to seven and one half per cent of said salary.

In testimony whereof, we have respectively subscribed our names this day of A.D. at the request and on behalf of the congregation.

....

....

I, hereby certify that I presided over a duly called and regular meeting of the congregation of held for the election of a pastor; that the Rev. was elected pastor by a vote of said congregation; that the persons whose names are subscribed to the call were appointed for the purpose by the congregation; that were appointed commissioners to prosecute the call; and that the call was in all respects prepared in accordance with the requirements of the Constitution of the Presbyterian Church in the U. S. A.

....

Moderator of Meeting.

VII. But if any congregation shall choose to subscribe their call by their elders and deacons, or by their trustees, or by a select committee, they shall be at liberty to do so. But it shall, in such case, be fully certified to the presbytery, by the minister, or other person who presided, that the persons signing have been appointed, for that purpose by a public vote of the congregation; and that the call has been, in all other respects, prepared as above directed.

VIII. When a call shall be presented to any minister or candidate, it shall always be viewed as a sufficient petition from the people for his installment. The acceptance of a call, by a minister or candidate, shall always be considered as a request, on his part, to be installed at the same time. And when a candidate shall be ordained in consequence of a call from any congregation, the presbytery shall, at the same time, if practicable, install him pastor of that congregation.

IX. The call, thus prepared, shall be presented to the presbytery, under whose care the person called shall be; that, if the presbytery think it expedient to present the call to him, it may be accordingly presented: and no minister or candidate shall receive a call but through the hands of the presbytery. No change shall be made in the amount of salary stipulated in the call without the consent of presbytery, unless both minister and congregation agree thereto; and only the congregation, regularly assembled, shall have power to bring such a question to the attention of presbytery.

X. If the call be to a licentiate of another presbytery, in that case the commissioners deputed from the congregation to prosecute the call, shall produce, to that judicatory, a certificate from their own presbytery, regularly attested by the moderator and clerk, that the call has been laid before them, and that it is in order. If that presbytery present the call to their licentiate, and he be disposed to accept it, they shall then dismiss him from their jurisdiction, and require him to repair to that presbytery, into the bounds of which he is called; and there to submit himself to the usual trials preparatory to ordination.

XI. Trials for ordination, especially in a different presbytery from that in which the candidate was licensed, shall consist of a careful examination as to his acquaintance with experimental religion; as to his knowledge of philosophy, theology, ecclesiastical history, the Greek and Hebrew languages, and such other branches of learning as to the presbytery may appear requisite; and as to his knowledge of the Constitution, the rules and principles of the government and discipline of the Church; together with such written discourse, or discourses, founded on the Word of God, as to the presbytery shall seem proper.[p] The presbytery, being fully satisfied with his qualifications for the sacred office, shall appoint a day for his ordination, which ought to be, if convenient, in that church of which he is to be the minister. It is also recommended that a fast day be observed in the congregation previous to the day of ordination.[q]

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[p] See the proofs in sections i, ii, iii, iv, of Chapter iv.

XII. The day appointed for ordination being come and the presbytery convened, a member of the presbytery, previously appointed to that duty, shall preach a sermon adapted to the occasion. The same, or another member appointed to preside, shall afterwards briefly recite from the pulpit, in the audience of the people, the proceedings of the presbytery preparatory to this transaction: he shall point out the nature and importance of the ordinance; and endeavor to impress the audience with a proper sense of the solemnity of the transaction.

Then, addressing himself to the candidate, he shall propose to him the following questions: viz.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?[r]

2. Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?[s]

3. Do you approve of the government and discipline of the Presbyterian Church in these United States?[t]

4. Do you promise subjection to your brethren in the Lord?[u]

5. Have you been induced, as far as you know your own heart, to seek the office of the holy ministry from love to God, and a sincere desire to promote his glory in the gospel of his Son?[v]

6. Do you promise to be zealous and faithful in maintaining the truths of the gospel, and the purity and peace

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[q] Acts xiii. 2, 3.

[r] 2 Tim. iii. 16. Eph. ii. 20.

[s] 2 Tim. i. 13.

[t] See letter [s] above.

[u] 1 Pet. v. 5.

[v] 1 Cor. ii. 2. 2 Cor. iv. 5.

of the Church; whatever persecution or opposition may arise unto you on that account?[w]

7. Do you engage to be faithful and diligent in the exercise of all private and personal duties, which become you as a Christian and a minister of the gospel; as well as in all relative duties, and the public duties of your office; endeavoring to adorn the profession of the gospel by your conversation; and walking with exemplary piety before the flock over which God shall make you overseer?[x]

8. Are you now willing to take the charge of this congregation, agreeably to your declaration at accepting their call? And do you promise to discharge the duties of a pastor to them, as God shall give you strength?[y]

XIII. The candidate having answered these questions in the affirmative, the presiding minister shall propose to the people the following questions:—

1. Do you, the people of this congregation, continue to profess your readiness to receive
whom you have called to be your minister?

2. Do you promise to receive the word of truth from his mouth, with meekness and love; and to submit to him in the due exercise of discipline?[z]

3. Do you promise to encourage him in his arduous labor, and to assist his endeavors for your instruction and spiritual edification?[a]

4. And do you engage to continue to him, while he is your pastor, that competent worldly maintenance which you have promised; and whatever else you may see needful for the honor of religion, and his comfort among you?[b]

XIV. The people having answered these questions in the affirmative, by holding up their right hands, the candidate shall kneel down in the most convenient part of the church. Then the presiding minister shall, by prayer,[c] and with the laying on of the hands of the presbytery,[d] according to the apostolic example, solemnly ordain him to the holy office of the gospel ministry. Prayer being ended, he shall rise from his knees; and the minister who presides shall first, and afterward all the members of the presbytery in their order, take him by the right hand, saying, in words to this purpose, "We give you the right hand "of fellowship, to take part of this ministry with us."[e] After which the minister presiding, or some other appointed for the purpose, shall give a solemn charge in the name of God, to the newly ordained bishop,[f] and to the people,[g] to persevere in the discharge of their mutual duties, and shall then, by prayer, recommend them both to the grace of God, and his holy keeping, and finally, after singing a psalm, shall dismiss the congregation with the usual blessing. And the presbytery shall duly record the transaction.

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[w] Acts xx. 17 to 31.

[x] See the epistles to Timothy and Titus throughout.

[y] 1 Pet. v. 2.

[z] James i. 21. Heb. xiii. 17.

[a] 1 Thess. v. 12, 13.

[b] 1 Cor. ix. 7 to 15.

[c] Acts xiii. 2, 3.

[d] 1 Tim. iv. 14.

XV. As it is sometimes desirable and important that a candidate who has not received a call to be the pastor of a particular congregation, should, nevertheless, be ordained to the work of the gospel ministry, as an evangelist to preach the gospel, administer sealing ordinances, and organize churches, in frontier or destitute settlements; in this case, the last of the preceding questions shall be omitted, and the following used as a substitute: viz.

Are you now willing to undertake the work of an evangelist; and do you promise to discharge the duties which may be incumbent on you in this character as God shall give you strength?

XVI. Ministers connected with other denominations applying for membership in a presbytery, shall submit satisfactory evidence of possessing the qualifications of character and scholarship required of candidates and licentiates of this Church; shall be examined in theology, and at the discretion of presbytery in other subjects, and shall answer in the affirmative questions 1 to 8, contained in section xii. of this chapter.

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[e] Gal. ii. 9. Acts i. 25.

[f] 2 Tim. iv. 1, 2.

[g] Mark iv. 24. Heb. ii. 1. See also letters [y] and [z], page 338.

CHAPTER XVI.

OF TRANSLATION, OR REMOVING A MINISTER FROM ONE CHARGE TO ANOTHER.

I. No bishop shall be translated from one church to another, nor shall he receive any call for that purpose, but by the permission of the presbytery.

II. Any church, desiring to call a settled minister from his present charge, shall, by commissioners properly authorized, represent to the presbytery the ground on which they plead his removal. The presbytery, having maturely considered their plea, may, according as it appears more or less reasonable, either recommend to them to desist from prosecuting the call, or may order it to be delivered to the minister to whom it is directed. If the parties be not prepared to have the matter issued at that presbytery, a written citation shall be given to the minister and his congregation, to appear before the presbytery at their next meeting. This citation shall be read from the pulpit in that church, by a member of the presbytery appointed for that purpose, immediately after public worship; so that at least two Sabbaths shall intervene betwixt the citation and the meeting of the presbytery at which the cause of translation is to be considered. The presbytery being met, and having heard the parties, shall, upon the whole view of the case, either continue him in his former charge, or translate him, as they shall deem to be most for the peace and edification of the Church; or refer the whole affair to the synod at their next meeting, for their advice and direction.

III. When the congregation calling any settled minister is within the limits of another presbytery, that congregation shall obtain leave from the presbytery to which they belong, to apply to the presbytery of which he is a member; and that presbytery, having cited him and his congregation as before directed, shall proceed to hear and issue the cause. If they agree to the translation, they shall release him from his present charge; and having given him proper testimonials, shall require him to repair to that presbytery, within the bounds of which the congregation calling him lies, that the proper steps may be taken for his regular settlement in that congregation: and the presbytery to which the congregation belongs, having received an authenticated certificate of his release, under the hand of the clerk of that presbytery, shall proceed to install him in the congregation, as soon as convenient. Provided always, that no bishop or pastor shall be translated without his own consent previously obtained.

IV. When any minister is to be settled in a congregation, the installment, which consists in constituting a pastoral relation between him and the people of that particular church, may be performed either by the presbytery, or by a committee appointed for that purpose, as may appear most expedient: and the following order shall be observed therein:

V. A day shall be appointed for the installment at such time as may appear most convenient, and due notice thereof given to the congregation.

VI. When the presbytery, or committee, shall be convened and constituted, on the day appointed, a sermon shall be delivered by some one of the members previously appointed thereto; immediately after which, the bishop who is to preside shall state to the congregation the design of their meeting, and briefly recite the proceedings of the presbytery relative thereto. And then, addressing himself to the minister to be installed, shall propose to him the following or similiar questions:

1. Are you now willing to take the charge of this congregation, as their pastor, agreeably to your declaration at accepting their call?

2. Do you conscientiously believe and declare, as far as you know your own heart, that in taking upon you this charge, you are influenced by a sincere desire to promote the glory of God, and the good of his Church?

3. Do you solemnly promise, that, by the assistance of the grace of God, you will endeavor faithfully to dis-

charge all the duties of a pastor to this congregation, and will be careful to maintain a deportment in all respects becoming a minister of the gospel of Christ, agreeably to your ordination engagements?

To all these having received satisfactory answers, he shall propose to the people the same or like questions as those directed under the head of ordination; which, having been also satisfactorily answered, by holding up the right hand in testimony of assent, he shall solemnly pronounce and declare the said minister to be regularly constituted the pastor of that congregation. A charge shall then be given to both parties, as directed in the case of ordination; and, after prayer, and singing a psalm adapted to the transaction, the congregation shall be dismissed with the usual benediction.

VII. It is highly becoming, that, after the solemnity of the installment, the heads of families of that congregation who are then present, or at least the elders, and those appointed to take care of the temporal concerns of that church, should come forward to their pastor, and give him their right hand, in token of cordial reception and affectionate regard.

CHAPTER XVII.

OF RESIGNING A PASTORAL CHARGE.

I. When any minister shall labor under such grievances in his congregation, as that he shall desire leave to resign his pastoral charge, the presbytery shall cite the congregation to appear, by their commissioners, at their next meeting, to show cause, if any they have, why the presbytery should not accept the resignation. If the congregation fail to appear, or if their reasons for retaining their pastor be deemed by the presbytery insufficient, he shall have leave granted to resign his pastoral charge, of which due record shall be made; and that church shall be held to be vacant, till supplied again, in an orderly manner, with another minister: and if any congregation shall desire to be released from their pastor, a similar process, *mutatis mutandis,* shall be observed.

II. When any minister shall resign his charge by reason of age or incapacity for further labor, and the congregation shall be moved by affectionate regard for his person and gratitude for his ministry among them, to desire that he should continue to be associated with them in an honorary relation, they may, at a regularly called meeting, elect him as pastor emeritus, with or without salary, but with no pastoral authority or duty. This action shall be subject to the approval of presbytery, and shall take effect upon the formal dissolution of the pastoral relation.

CHAPTER XVIII.

OF MISSIONS.

WHEN vacancies become so numerous in any presbytery that they cannot be supplied with the frequent administration of the Word and ordinances, it shall be proper for such presbytery, or any vacant congregation within their bounds, with the leave of the presbytery, to apply to any other presbytery, or to any synod, or to the General Assembly, for such assistance as they can afford. And, when any presbytery shall send any of their ministers or probationers to distant vacancies, the missionary shall be ready to produce his credentials to the presbytery or presbyteries, through the bounds of which he may pass, or at least to a committee thereof, and obtain their approbation. And the General Assembly may, of their own knowledge, send missions to any part to plant churches, or to supply vacancies: and, for this purpose, may direct any presbytery to ordain evangelists, or ministers without relation to particular churches: provided always that such missions be made with the consent of the parties appointed; and that the judicatory sending them, make the necessary provision for their support and reward in the performance of this service.

CHAPTER XIX.

OF MODERATORS.

I. It is equally necessary in the judicatories of the Church, as in other assemblies, that there should be a moderator or president; that the business may be conducted with order and despatch.

II. The moderator is to be considered as possessing, by delegation from the whole body, all authority necessary for the preservation of order; for convening and adjourning the judicatory; and directing its operations according to the rules of the Church. He is to propose to the judicatory every subject of deliberation that comes before them. He may propose what appears to him the most regular and speedy way of bringing any business to issue. He shall prevent the members from interrupting each other; and require them, in speaking, always to address the chair. He shall prevent a speaker from deviating from the subject; and from using personal reflections. He shall silence those who refuse to obey order. He shall prevent members who attempt to leave the judicatory without leave obtained from him. He shall, at a proper season, when the deliberations are ended, put the question and call the votes. If the judicatory be equally divided, he shall possess the casting vote. If he be not willing to decide, he shall put the question a second time; and if the judicatory be again equally divided, and he decline to give his vote, the question shall be lost. In all questions he shall give a concise and clear statement of the object of the vote; and the vote being taken shall then declare how the question is decided. And he shall likewise be empowered, on any extraordinary emergency, to convene the judicatory, by his circular letter, before the ordinary time of meeting. He shall also serve until his successor be inducted into office, and may perform such administrative duties as may be assigned to him by the judicatory.

III. The moderator of the presybtery shall be chosen from year to year, or at every meeting of the presbytery, as the presbytery may think best. The moderator of the synod, and of the General Assembly, shall be chosen at each meeting of those judicatories: and the moderator, or, in case of his absence, another member appointed for the purpose, shall open the next meeting with a sermon, and shall hold the chair till a new moderator be chosen. In case the moderator of any judicatory, above the church session, shall be a ruling elder, he may open the next meeting with an address; but any acts, appropriate only to an ordained minister of the gospel, shall be performed by a minister appointed by such ruling elder.

CHAPTER XX.

OF CLERKS.

EVERY judicatory shall choose a clerk, to record their transactions, whose continuance shall be during pleasure. It shall be the duty of the clerk, besides recording the transactions, to preserve the records carefully; and to grant extracts from them, whenever properly required: and such extracts, under the hand of the clerk, shall be considered as authentic vouchers of the fact which they declare, in any ecclesiastical judicatory, and to every part of the Church.

CHAPTER XXI.

OF VACANT CONGREGATIONS ASSEMBLING FOR PUBLIC WORSHIP.

I. CONSIDERING the great importance of weekly assembling the people, for the public worship of God, in order thereby to improve their knowledge; to confirm their habits of worship, and their desire of the public ordinances; to augment their reverence for the most high God; and to promote the charitable affections which unite men most firmly in society: it is recommended, that every vacant congregation meet together, on the Lord's Day, at one or more places, for the purpose of prayer, singing praises, and reading the Holy Scriptures, together with the works of such approved divines, as the presbytery within whose bounds they are may recommend, and they may be able to procure; and that the elders or deacons be the persons who shall preside, and select the portions of Scripture, and of the other books to be read; and to see that the whole be conducted in a becoming and orderly manner.

II. Every presbytery shall assign to a committee the supervision of the vacant churches within its bounds. This committee shall, in consultation with the representatives of the vacant church, nominate a moderator for the session, and arrange for the supply of the pulpit. The committee and the church shall also coöperate in seeking and securing a pastor.

III. Ministers, licentiates, and local evangelists connected with the presbyteries of this Church, shall be the only persons to be employed as regular supplies in vacant churches, except in cases of federated churches. It shall be the duty of ministers not engaged in regular church work to render service in vacant congregations within the bounds of their respective presbyteries, unless excused by act of presbytery. Ministers of other denominations in correspondence with this General Assembly may be employed as occasional supplies.

IV. When the pulpit of any congregation has been vacant for a longer period than twelve months, the appointment of ministers for the pulpit shall be made by the presbytery, and shall continue to be so made until a pastor has been elected by the congregation and duly installed by the presbytery.

CHAPTER XXII.

OF COMMISSIONERS TO THE GENERAL ASSEMBLY.

I. THE commissioners to the General Assembly shall always be appointed by the presbytery from which they come, at its last stated meeting, immediately preceding the meeting of the General Assembly; provided, that there be a sufficient interval between that time and the meeting of the Assembly, for their commissioners to attend to their duty in due season; otherwise, the presbytery may make the appointment at any stated meeting, not more than seven months preceding the meeting of the Assembly. And as much as possible to prevent all failure in the representation of the presbyteries, arising from unforseen accidents to those first appointed, it may be expedient for each presbytery, in the room of each commissioner, to appoint also an alternate commissioner to supply his place, in case of necessary absence.

II. Each commissioner, before his name shall be enrolled as a member of the Assembly, shall produce from his presbytery, a commission under the hand of the moderator and clerk, in the following, or like form: viz.

"The presbytery of being met at
"on the day of doth hereby appoint
"bishop of the congregation of [or
"ruling elder in the congregation of as the case
"may be;"] (to which the presbytery may, if they think proper, make a substitution in the following form) "or in
"case of his absence, then bishop of the congre-
"gation of [or ruling elder in the congre-
"gation of as the case may be:] to be a commis-
"sioner, on behalf of this presbytery, to the next General
"Assembly of the Presbyterian Church in the United
"States of America, to meet at on the
"day of A.D. or wherever, and whenever
"the said Assembly may happen to sit; to consult, vote,
"and determine, on all things that may come before that
"body, according to the principles and constitution of
"this Church, and the Word of God. And of his dili-
"gence herein, he is to render an account at his return.

"*Signed by order of the Presbytery,*
"*Moderator,*
"*Clerk.*"

And the presbytery shall make record of the appointment.

III. In order, as far as possible, to procure a respectable and full delegation to all our judicatories, it is proper that the expenses of ministers and elders in their attendance on these judicatories, be defrayed by the bodies which they respectively represent.

CHAPTER XXIII.

OF THE ORGANIZATIONS OF THE CHURCH: THEIR RIGHTS AND DUTIES.

I. THE members of a particular church or particular churches may associate together, and may associate with themselves other regular members of the congregation or congregations, under regular forms of association, for the conduct of a special work for missionary or other benevolent purposes, or for the purpose of instruction in religion and development in Christian nurture.

II. Where special organizations of the character above indicated exist in a particular church, they shall be under the immediate direction, control, and oversight of the session of said church; where they cover the territory included within a presbytery or synod, they shall be responsible to the judicatory having jurisdiction; and where they cover territory greater than a synod, they shall be responsible to the General Assembly.

III. The names or titles of special organizations may be chosen by themselves, and the organizations shall have power to adopt each its own constitution and to elect its own officers, subject always to the powers of review and control vested by the Constitution in the several judicatories of the Church.

IV. Whenever the functions of the special organizations shall include the collecting and distributing of moneys for benevolent work, it shall be done always subject to the power of oversight and direction vested by the Constitution in the session and in the higher judicatories.

CHAPTER XXIV.

OF AMENDMENTS.

I. AMENDMENTS or alterations of the Form of Government, Book of Discipline, and Directory for Worship, may be proposed by the General Assembly to the presbyteries, but shall not be obligatory on the Church unless a majority of all the presbyteries approve thereof in writing.

II. Amendments or alterations of the Confession of Faith, and the Larger and Shorter Catechisms, may be proposed to the presbyteries by the General Assembly, but shall not be obligatory on the Church unless they shall be approved in writing by two thirds of all the presbyteries, and agreed to and enacted by the General Assembly next ensuing, and the written votes of the presbyteries shall be returned to that Assembly.

III. Before any amendments or alterations of the Confession of Faith, or the Larger and Shorter Catechisms, proposed by the General Assembly, shall be transmitted to the presbyteries, the General Assembly shall appoint—to consider the subject—a committee of ministers and ruling elders, in number not less than fifteen, of whom not more than two shall be from any one synod, and the committee shall report its recommendations to the General Assembly next ensuing, for action.

IV. No alterations of the provisions contained in this chapter for amending or altering the Confession of Faith and the Larger and Shorter Catechisms, or of this fourth section, shall be made, unless an Overture from the General Assembly, submitting the proposed alterations shall be transmitted to all the presbyteries, and be approved in writing by two thirds of their number, and be agreed to and enacted by the General Assembly.

V. It shall be obligatory on the General Assembly to transmit to the presbyteries, for approval or disapproval, any Overture respecting amendments or alterations provided for in this chapter, which shall be submitted to the same General Assembly by one third of all the presbyteries. In such cases the Overture shall be formulated and transmitted by the General Assembly receiving the same to the presbyteries for their action, subject, as to all subsequent proceedings, to the provisions of the foregoing sections.

VI. Whenever it shall appear to the General Assembly that any proposed amendments or alterations of the Form of Government, Book of Discipline, and Directory for Worship, shall have received a majority vote of all the presbyteries, the General Assembly shall declare such amendments or alterations to have been adopted, and the same shall immediately go into effect.

VII. Nothing in this chapter shall be so construed as to affect the right of two thirds of the presbyteries to propose amendments or alterations of the Confession of Faith, and the Larger and Shorter Catechisms, or of the General Assembly to agree to and enact the same.

CHAPTER XXV.

OF THE BOARD OF DEACONS.

I. THE Board of Deacons consists of the pastor, or pastors, and deacons of a particular congregation.

II. Of this board, two deacons, if there be as many in the congregation, with the pastor, shall be necessary to constitute a quorum.

III. The moderator of the Board of Deacons shall be the pastor, or, in his absence, a deacon appointed by him. The Board shall elect from its membership its own secretary and treasurer.

IV. The Board of Deacons shall have charge of the poor of the congregation, and may perform such other administrative, charitable and community duties, the disbursement of charitable funds included, as may be determined upon, after consultation with and action by the session. The Board of Deacons shall report to the session all disbursements.

V. The Board of Deacons shall report annually to the session upon all business transacted, and its minutes shall be reviewed at least annually by the session, subject to the supervisory authority of the presbytery.

VI. The deacons may be entrusted in addition with the care and management of the temporalities of the Church, and when so entrusted they shall report at least annually upon the same to the session, being subject also to the supervisory authority of the presbytery.

CHAPTER XXVI.

OF GENERAL COUNCILS.

I. A General Council is hereby established, with authority and duties as herein specified.

II. The General Council, subject to the authority of the General Assembly shall assume and discharge the following duties: To supervise the spiritual and material interests of the Boards of the Church; to correspond with and advise the General Councils of presbyteries and synods; to prepare and submit annually to the General Assembly the Budget for the permanent benevolent and missionary Agencies of the Church including self-supporting synods and presbyteries; to consider between annual meetings of the General Assembly cases of serious embarrassment or emergency concerning the benevolent and missionary work of the Church, and to provide direct methods of relief.

III. The General Council, subject to the authority of the General Assembly, shall also make suitable provision for the discharge of such duties as the following:

The coördination of the missionary and benevolent programs of the Church, as proposed by its Boards; the promotion of Christian benevolence and stewardship throughout the Church; the cultivation of sound methods of Church finance and the development in all congregations as well as presbyteries and synods of the highest possible spiritual efficiency.

IV. The General Council shall discharge such other duties as the General Assembly shall from time to time require and authorize.

V. The General Council shall be composed of the following members: the Moderator of the General Assembly; the Stated Clerk of the General Assembly; the retiring Moderator of the General Assembly and his nearest living predecessor; one representative from each of the Boards of the Church, who shall be elected by the Board which he is to represent; and fifteen members at large elected by the General Assembly in such manner as it may determine—five chosen for three years, five for two years, and five for one year; and thereafter five each year for a term of three years, three of whom shall be ruling elders.

No member elected from the Church-at-Large, having served for two consecutive three-year terms, shall be eligible for reëlection until after an interim of at least one year.

VI. The Moderator of the General Assembly shall be the chairman of the General Council, who shall enter upon his duties immediately after the election of the new members by the Assembly. The General Council shall elect from its members a vice chairman who shall serve for one year. The chairman and vice chairman shall serve without salary.

VII. The General Council shall elect a secretary. His duties, term of office, and salary shall be determined by the General Council, subject to the approval of the General Assembly.

VIII. The General Council shall keep a record of its proceedings and shall submit to each General Assembly for approval a report of all business transacted.

IX. The General Council shall be authorized to adopt rules for the conduct of its business, not inconsistent with the authority herein granted or the laws of the Church.

X. A presbytery or a synod may elect from the ministers and ruling elders composing it a General Council, which shall consist of not less than five members for a presbytery and not less than fifteen members for a synod. The membership shall be divided, in each case, as equally as practicable, between ministers and ruling elders. No members, salaried officer or employee of a missionary or benevolent Board or organization, under the direction of the judicatory concerned, shall be a member. Vacancies may be filled by the moderator of the judicatory until the next regular meeting. The term of service shall be three years and the members shall be divided into three classes, one of which shall be elected annually. A quorum of the General Council of a presbytery shall be three ministers and as many elders as may be present; a quorum of the General Council of a synod shall be seven ministers and as many elders as may be present. Less than a quorum may adjourn to a fixed date.

XI. A presbytery or a synod shall elect the chairman of its General Council, and the stated clerk of the electing judicatory shall be the secretary of the Council. Stated Clerks of these judicatories, when secretaries of their General Councils, shall not be members of the Councils.

XII. General Councils shall handle and consider only such administrative business as may be referred to them by the electing judicatories, as indicated in the succeeding sections, and shall have no power of initiating action except as hereinafter provided. No judicial business shall be referred to a General Council.

XIII. The proceedings of a General Council shall be conducted in accordance with the provisions of the Constitution and Rules of the Church. The Council may sit in private whenever deemed advisable, and all business transacted shall be held as private unless definitely voted otherwise.

XIV. The General Council of a presbytery may have the following general powers when voted by the electing presbytery: to prepare the docket of business for the meeting of the presbytery, with the assistance of the Stated Clerk; to consider and report upon all proposals and appeals for moneys; to correspond with the General Councils of synods and the General Assembly, and to present to the churches the budget of the missionary and benevolent causes and Agencies as adopted by the General Assembly. It may have also the following specific powers, when voted by the presbytery: to receive and dismiss ministers, in good standing, who are without pastoral charge, in the intervals between regular meetings; to receive under care of presbytery licentiates or candidates for the ministry from other presbyteries; to install ministers, to organize or to dissolve churches, and to adjust difficulties in particular churches, after appropriate action by presbytery. The General Council shall report at each regular meeting of presbytery every item of business transacted by it. Its decisions shall be operative, wherever power has been conferred, but may be reviewed and reversed by presbytery.

XV. The General Council of a synod may have the following powers, when specifically voted by the electing synod: to prepare the docket of business for the meeting of the synod, with the assistance of the stated clerk; to correspond with the General Councils of presbyteries and the General Assembly; to carry out the directions of synod with respect to the presbyteries, sessions and people under the care of synod; to inquire into conditions existing in any presbytery; but it shall not receive power to erect, unite or divide presbyteries, and, in consultation with the presbyteries or the General Councils of the presbyteries under the synod, to have charge of the budget of the benevolent and missionary causes and Agencies within the synod. The General Council shall report at each regular meeting of synod every item of business transacted by it. Its decisions shall be operative wherever power has been conferred, but may be reviewed and reversed by synod.

XVI. General Councils shall meet on their own appointment and adjournment, and at the call of the electing judicatory, but shall not meet during the regular meetings of the electing judicatory, unless specifically authorized so to do by the judicatory. The minutes shall be submitted annually to the electing judicatory for review, and shall be referred, for the purpose, to the Committee on Bills and Overtures or similar committees. The expenses of the General Councils shall be provided for by the electing judicatories.

XVII. Nothing in this chapter shall be so construed as to prevent either a presbytery or a synod from electing, at its own discretion, special commissions for specific administrative or executive purposes, which shall be subject to the limitations and regulations as to powers contained in this chapter, so far as they apply, and also to the Constitution of the Church. Such special commissions shall report whenever the electing judicatories shall require.

CHAPTER XXVII.

OF THE INCORPORATION OF THE GENERAL ASSEMBLY, SYNODS, PRESBYTERIES AND CHURCHES, AND THEIR MEMBERS, OFFICERS AND MEETINGS, AND OF CHURCH PROPERTY.

I. THE General Assembly shall always maintain a corporation so as to enable it to receive, hold and transfer property, and to facilitate the management of its temporal affairs, in such manner as may be directed by the General Assembly from time to time.

II. Each Presbytery and each Synod shall cause a corporation to be formed and maintained under the laws of the state where it is located, so as to enable it to receive, hold and transfer property, and to facilitate the management of its temporal affairs, in such manner as may be directed by the Presbytery or the Synod from time to time.

III. Each particular church shall cause a corporation to be formed and maintained under the laws of the state where it is located, so as to enable it to receive, hold and transfer property, and to facilitate the management of its temporal affairs.

IV. All communicant members of a particular church of the full age of twenty-one years, in good and regular standing, and all other persons of full age who are regular contributors to the maintenance and support of the church and its benevolences, in accordance with the plan of giving adopted by said church, shall be entitled to vote at all particular church corporation meetings.

V. The duties of trustees of a particular church corporation shall be confined exclusively to the management of the temporal affairs of said particular church corporation.

VI. At least two thirds of the trustees of a particular church corporation shall be communicant members of said church.

VII. Unless otherwise provided for, all particular church corporation meetings shall be called by giving public notice thereof from the pulpit, on the two successive Sundays next preceding such meeting.

VIII. Voting by proxy shall not be permitted, except in those states where voting by proxy in religious corporations is expressly authorized by statute.

IX. Whenever hereafter a particular church is formally dissolved by the presbytery, or has become extinct by reason of the dispersal of its members, the abandonment of its work, or other cause, such property as it may have, both real and personal, shall be held, used and applied for such uses, purposes and trusts as the presbytery may direct, limit and appoint, in conformity with the Constitution of the Presbyterian Church in the U. S. A.

THE

BOOK OF DISCIPLINE

ADOPTED, 1788, 1884; AMENDED, 1885-1929.

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CHAPTER I.

OF DISCIPLINE: ITS NATURE, ENDS, AND SUBJECTS.

1. DISCIPLINE is the exercise of that authority, and the application of that system of laws, which the Lord Jesus Christ has appointed in his Church: embracing the care and control, maintained by the Church, over its members, officers, and judicatories.

2. The ends of discipline are the maintenance of the truth, the vindication of the authority and honor of Christ, the removal of offenses, the promotion of the purity and edification of the Church, and the spiritual good of offenders. Its exercise, in such a manner as to secure its appropriate ends, requires much prudence and discretion. Judicatories, therefore, should take into consideration all the circumstances which may give a different character to conduct, and render it more or less offensive; and which may require different action, in similar cases, at different times, for the attainment of the same ends.

3. An offense is anything, in the doctrine, principles, or practice of a Church member, officer, or judicatory, which is contrary to the Word of God; or which, if it be not in its own nature sinful, may tempt others to sin, or mar their spiritual edification.

4. Nothing shall, therefore, be the object of judicial process, which cannot be proved to be contrary to the Holy Scriptures, or to the regulations and practice of the

Church founded thereon; nor anything which does not involve those evils which discipline is intended to prevent.

5. Every case in which there is a charge of an offense against a Church member or officer, shall be known, in its original and appellate stages, as a judicial case. Every other case shall be known as a nonjudicial or administrative case.

6. All children born within the pale of the visible Church are members of the Church, are to be baptized, are under the care of the Church, and subject to its government and discipline; and when they have arrived at years of discretion, they are bound to perform all the duties of Church members.

CHAPTER II.

OF THE PARTIES IN CASES OF PROCESS.

7. PROCESS against an alleged offender shall not be commenced unless some person undertakes to sustain the charge; or unless a judicatory finds it necessary for the ends of discipline to investigate the alleged offense.

8. An offense, gross in itself, may have been committed in such circumstances, that plainly the offender cannot be prosecuted to conviction. In all such cases, it is better to wait until God, in his righteous providence, shall give further light, than, by unavailing prosecution, to weaken the force of discipline.

9. No prosecution shall be allowed in a case of alleged personal injury, where the injured party is the prosecutor, unless those means of reconciliation have been tried, which are required by our Lord, Matthew xviii. 15-17: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church."

10. The course prescribed by the preceding section shall not be required when the prosecution is initiated by a judicatory; but in all such cases, and in every case of prosecution by a private person other than the injured party, effort should be made, by private conference with the accused, to avoid, if possible, the necessity of actual process.

11. When the prosecution is initiated by a judicatory, THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA shall be the prosecutor, and an original party; in all other cases, the individual prosecutor shall be an original party.

12. When the prosecution is initiated by a judicatory, it shall appoint one or more of its own members a committee to conduct the prosecution in all its stages in whatever judicatory, until the final issue be reached: *provided*, that any appellate judicatory before which the case is pending shall, if desired by the prosecuting committee, appoint one or more of its own members to assist in the prosecution, upon the nomination of the prosecuting committee.

13. If one who considers himself slandered requests an investigation which a judicatory finds it proper to institute, one or more of its members shall be appointed to investigate the alleged slander, and make report in writing: and a record thereafter made may conclude the matter.

14. Great caution ought to be exercised in receiving accusations from any person who is known to indulge a malignant spirit toward the accused, or who is not of good character, or who is himself under censure or process, or who is personally interested in any respect in the conviction of the accused, or who is known to be litigious, rash, or highly imprudent.

15. Any person who appears as a prosecutor, without appointment by the judicatory, shall be warned before the charges are presented, that, if he fail to show probable cause for the charges, he must himself be censured as a slanderer of the brethren, in proportion to the malignancy or rashness which may appear in the prosecution.

CHAPTER III.

OF CHARGES AND SPECIFICATIONS.

16. The charge shall set forth the alleged offense; and the specifications shall set forth the facts relied upon to sustain the charge. Each specification shall declare, as far as possible, the time, place, and circumstances, and shall be accompanied with the names of the witnesses to be cited for its support.

17. A charge shall not allege more than one offense; several charges against the same person, however, with the specifications under each of them, may be presented to the judicatory at one and the same time, and may, in the discretion of the judicatory, be tried together. But, when several charges are tried at the same time, a vote on each charge must be separately taken.

18. In all cases of alleged personal injury, where the prosecution is by the injured person or persons, the charge must be accompanied by an averment that the course prescribed by our Lord, Matt. xviii. 15-17, has been faithfully tried.

CHAPTER IV.

OF PROCESS: GENERAL RULES PERTAINING TO ALL CASES.

19. Original jurisdiction, in relation to ministers, pertains to the presbytery; in relation to others, to the session. But the higher judicatories may institute process in cases in which the lower have been directed so to do, and have refused or neglected to obey.

20. When a judicatory enters on the consideration of an alleged offense, the charge and specifications, which shall be in writing, shall be read; and nothing more shall be done at that meeting, unless by consent of parties, than to furnish the accused with a copy of the charge and specifications, together with the names of all the witnesses then known to support each specification; and to cite all concerned to appear at a subsequent meeting of the judi-

catory, to be held not less than ten days after the service of the citations. The citations shall be signed, in the name of the judicatory, by the moderator, or clerk; who shall, also, furnish citations for such witnesses as either party shall name. The accused shall not be required to disclose the names of his witnesses.

21. Citations shall be served personally, unless the person to be cited cannot be found, in which case the citation shall be sent to his last known place of residence and, before proceeding to trial, it must appear that the citations have been served.

22. If an accused person refuses to obey a citation, a second citation shall issue, accompanied by a notice that, if he do not appear at the time appointed, unless providentially hindered, he will be censured for his contumacy, according to the subsequent provisions of the Book of Discipline. (*See Sections 33, 38 and 46.*) If he does not then appear, the judicatory may proceed to trial and judgment in his absence; in which case it shall appoint some person to represent him as counsel. The time allowed for his appearance, on any citation subsequent to the first, shall be determined by the judicatory, with proper regard for all the circumstances. The same rule, as to the time allowed for appearance, shall apply to all witnesses cited at the request of either party.

23. At the meeting at which the citations are returnable, the accused shall appear, or, if unable to be present, may appear by counsel. He may file objections to the regularity of the organization, or to the jurisdiction of the judicatory or to the sufficiency of the charges and specifications in form or in legal effect, or any other substantial objection affecting the order or regularity of the proceeding, on which objections the parties shall be heard. The judicatory upon the filing of such objections shall, or on its own motion may, determine all such preliminary objections, and may dismiss the case, or permit, in the furtherance of justice, amendments to the specifications or charges not changing the general nature of the same.

If the proceedings be found in order, and the charges and specifications be considered sufficient to put the accused on his defense, he shall plead "guilty," or "not guilty," to the same, which shall be entered on the record. If the plea be "guilty," the judicatory shall proceed to judgment; but if the plea be "not guilty," or if the accused decline to answer, a plea of "not guilty" shall be entered of record and the trial proceed.

24. The witnesses shall be examined, and, if desired, cross-examined, and any other competent evidence introduced, at a meeting of which the accused shall be properly notified; after which new witnesses and other evidence, in rebuttal only, may be introduced by either party. But evidence, discovered during the progress of the trial, may be admitted, in behalf of either party, under such regulations, as to notice of the names of witnesses and the nature of the proof, as the judicatory shall deem reasonable and proper; and then the parties themselves shall be heard. The judicatory shall then go into private session—the parties, their counsel, and all other persons not members of the body, being excluded; when, after careful deliberation, the judicatory shall proceed to vote on each specification and on each charge separately, and judgment shall be entered accordingly.

25. The charge and specifications, the plea, and the judgment, shall be entered on the minutes of the judicatory. The minutes shall also exhibit all the acts and orders of the judicatory relating to the case, with the reasons therefor, together with the notice of appeal, and the reasons therefor, if any shall have been filed; all which, together with the evidence in the case duly filed and authenticated by the clerk of the judicatory, shall constitute the record of the case; and, in case of a removal thereof by appeal, the lower judicatory shall transmit the record to the higher. Nothing which is not contained in the record shall be taken into consideration in the higher judicatory.

26. Exceptions may be taken by either of the original parties in a trial, to any part of the proceedings, except in the judicatory of last resort, and shall be entered on the record.

27. Each of the parties in a judicial case shall be entitled to appear and be represented by counsel, and to be heard by oral or written argument. No person shall be eligible as counsel who is not a minister or ruling elder in the Presbyterian Church in the United States of America, and no person having acted as counsel in a judicial case shall sit as a judge therein. The counsel of the prosecutor in a judicial case where prosecution is initiated by a judicatory, shall be the prosecuting committee authorized to be appointed by Section 11 of this book, and such other persons as may be appointed under the provisions of said section to assist the prosecuting committee. No person shall accept any fee or other emolument for any service rendered as counsel.

28. Questions as to order or evidence, arising in the course of a trial, shall, after the parties have had an opportunity to be heard, be decided by the moderator, subject to appeal; and the question on the appeal shall be determined without debate. All such decisions, if desired by either party, shall be entered upon the record of the case.

29. No member of a judicatory who has not been present during the whole of a trial, shall be allowed to vote on any question arising therein, except by unanimous consent of the judicatory and of the parties; and, when a trial is in progress, except in an appellate judicatory, the roll shall be called after each recess and adjournment, and the names of the absentees shall be noted.

30. The parties shall be allowed copies of the record at their own expense; and, on the final disposition of a case in a higher judicatory, the record of the case, with the judgment, shall be transmitted to the judicatory in which the case originated.

31. In the infliction and removal of church censures judicatories shall observe the modes prescribed in Chapter XI. of the Directory for Worship.

32. In all cases of judicial process, the judicatory may, at any stage of the case, determine, by a vote of two thirds, to sit with closed doors.

33. A judicatory may, if the edification of the Church demands it, require an accused person to refrain from approaching the Lord's Table, or from the exercise of office, or both, until final action in the case shall be taken; *provided*, that in all cases a speedy investigation or trial shall be had.

CHAPTER V.

OF SPECIAL RULES PERTAINING TO CASES BEFORE SESSIONS.

34. WHEN an accused person has been twice duly cited, and refuses to appear, by himself or counsel, before a session, or, appearing, refuses to answer the charge brought against him, he shall be suspended, by act of session, from the communion of the Church, and shall so remain until he repents of his contumacy, and submits himself to the orders of the judicatory.

35. The censures to be inflicted by the session are Admonition, Rebuke, Suspension or Deposition from office, Suspension from the communion of the Church, and, in the case of offenders who will not be reclaimed by milder measures, Excommunication.

36. The sentence shall be published, if at all, only in the church or churches which have been offended.

CHAPTER VI.

OF GENERAL RULES PERTAINING TO THE TRIAL OF A MINISTER, ELDER, OR DEACON.

37. As the honor and success of the gospel depend, in a great measure, on the character of its ministers, each presbytery ought, with the greatest care and impartiality, to watch over their personal and professional conduct.

But as, on the one hand, no minister ought, on account of his office, to be screened from the hand of justice, or his offenses to be slightly censured, so neither ought charges to be received against him on slight grounds.

If a minister becomes a party to a suit for divorce, the presbytery to which he belongs shall make judicial inquiry into the facts of the case, including the record in the civil court or courts, and its findings shall be spread upon the records.

38. If a minister be accused of an offense, at such a distance from his usual place of residence as that it is not likely to become otherwise known to his presbytery, it shall be the duty of the presbytery within whose bounds the offense is alleged to have been committed, if it shall be satisfied that there is probable ground for the accusation, to notify his presbytery thereof, and of the nature of the offense; and his presbytery, on receiving such notice, shall, if it appears that the honor of religion requires it, proceed to the trial of the case.

39. If a minister accused of an offense refuses to appear by himself or counsel, after being twice duly cited, he shall, for his contumacy, be suspended from his office; and if, after another citation, he refuses to appear by himself or counsel, he shall be suspended from the communion of the Church.

40. If a judicatory so decides, a member shall not be allowed, while charges are pending against him, to deliberate or vote on any question.

41. If the accused be found guilty, he shall be admonished, rebuked, suspended or deposed from office (with or without suspension from church privileges, in either case), or excommunicated. A minister suspended from office may, at the expiration of one year, unless he gives satisfactory evidence of repentance, be deposed without further trial.

42. Heresy and schism may be of such a nature as to call for deposition; but errors ought to be carefully con-

sidered, whether they strike at the vitals of religion and are industriously spread, or whether they arise from the weakness of the human understanding, and are not likely to do much injury.

43. If the presbytery finds, on trial, that the matter complained of amounts to no more than such acts of infirmity as may be amended and the people satisfied, so that little or nothing remains to hinder the usefulness of the offender, it shall take all prudent measures to remove the evil.

44. A minister deposed for immoral conduct shall not be restored even on the deepest sorrow for his sin, until after some considerable time of eminent and exemplary, humble and edifying conduct; and he ought in no case to be restored, until it shall clearly appear to the judicatory within whose bounds he resides, that the restoration can be effected without injury to the cause of religion; and then only by the judicatory inflicting the censure, or with its advice and consent.

45. If a minister is deposed without excommunication, his pulpit, if he is a pastor, shall be declared vacant; and the presbytery shall give him a letter to any church with which he may desire to connect himself where his lot may be cast, in which shall be stated his exact relation to the Church. If a pastor is suspended from office only, the presbytery may, if no appeal from the sentence of suspension is pending, declare his pulpit vacant.

46. A presbytery may, if the edification of the Church demand it, require an accused minister to refrain from the exercise of his office until final action in the case shall be taken: *provided,* that in all cases a speedy investigation or trial shall be had.

47. In process by a session against a ruling elder or a deacon, the provisions of this chapter, so far as applicable, shall be observed.

CHAPTER VII.

OF CASES WITHOUT PROCESS.

48. IF a person commits an offense in the presence of a judicatory, or comes forward as his own accuser and makes known his offense, the judicatory may proceed to judgment without process, giving the offender an opportunity to be heard; and in the case first named he may demand a delay of at least two days before judgment. The record must show the nature of the offense, as well as the judgment and the reasons therefor, and appeal may be taken from the judgment as in other cases.

49. If a communicant, not chargeable with immoral conduct, inform the session that he is fully persuaded that he has no right to come to the Lord's Table, the session shall confer with him on the subject, and may, should he continue of the same mind, and his attendance on the other means of grace be regular, excuse him from attendance on the Lord's Supper; and, after fully satisfying themselves that his judgment is not the result of mistaken views, shall erase his name from the roll of communicants, and make record of their action in the case.

50. When a communicant removes his residence from a place where he is a member, the pastor, or, in case of vacancy in the pastorate, the clerk of session of the church of which he is a member, shall at once notify the pastor or clerk of the session of the church into the bounds of which he removes, of his new place of residence. Presbyteries including towns or cities containing two or more Presbyterian churches, shall appoint in each of these towns or cities a committee on members changing residence, the chairman of which shall be a minister, and he shall be indicated by a sign or mark before his name on the roll of presbytery in the Assembly *Minutes*, and notices of members removing to that city shall be sent to him, and he shall turn over these names to the pastor of the church nearest each removing member's place of residence. In cases of uncertainty, notice shall be sent to the stated clerk of presbytery.

If the communicant shall fail to ask for a regular certificate of dismission, within two years, without giving sufficient reason, after correspondence by the session, his name may be placed on the roll of supended members, with the date of the action, until he shall satisfy the session of the propriety of his restoration. The same action may be taken, without correspondence, in the case of those absent for three years, whose residence is unknown; but in every case definite action shall be taken by the session, and the record of it shall show that the session has conformed with the requirements of this section, and shall state the reasons of its action. In all cases such members shall continue subject to the jurisdiction of the session.

The roll of suspended members shall contain the names of those members who have been suspended either with or without process. Such names shall not be reported to presbytery as being among the active members of the church. The session shall make an annual review of the roll of communicants and of the roll of suspended members, before making its report to presbytery, and in making such review shall make no erasures from the roll of communicants, without paying full regard to the law of the Church as contained in the Book of Discipline, especially as to due notice to absentees whose addresses are known, and the session shall make earnest effort to restore to good and regular standing all suspended members.

The roll of communicant members shall be divided into two classes where necessary to include all its members, namely, resident and non-resident. Resident members shall be construed to include all members whose legal residence is within the bounds of the congregation or who regularly attend upon or support its worship. Non-resident members shall include all those members who both legally reside beyond the bounds of the congregation and do not attend upon or support its worship; but who should not, in the judgment of the session, be placed upon the Suspended Roll.

51. If any communicant, not chargeable with immoral conduct, neglects the ordinances of the Church for one year, and in circumstances such as the session shall regard to be a serious injury to the cause of religion, he may, after affectionate visitation by the session, and admonition if need be, be suspended from the communion of the Church until he gives satisfactory evidence of the sincerity of his repentance, but he shall not be excommunicated without due process of discipline.

In cases where a communicant, still residing in the bounds of the church and not chargeable with immoral conduct, shall persistently absent himself from the ordinances of religion in the church, the session, having made diligent effort to restore him to active fulfillment of his membership, may, after one year from the beginning of such effort, and after duly notifying him of its intention, place his name upon the roll of suspended members, without further process. If at a later time such communicant, his life in the meanwhile being free from scandal, shall resume his attendance on the ordinances of the church, the session shall restore his name to the active roll.

52. If a minister, otherwise in good standing, shall make application to be released from the office of the ministry, he may, at the discretion of the presbytery, be put on probation, for one year at least, in such a manner as the presbytery may direct, in order to ascertain his motives and reasons for such a relinquishment. And if, at the end of this period, the presbytery be satisfied that he cannot be useful and happy in the exercise of his ministry, they may allow him to demit the office, and return to the condition of a private member in the Church, ordering his name to be stricken from the roll of the presbytery, and giving him a letter to any church with which he may desire to connect himself.

53. If a communicant renounces the communion of this Church by joining another denomination, without a regular dismission, although such conduct is disorderly, the

session shall take no other action in the case than to record the fact, and order his name to be erased from the roll. If charges are pending against him, these charges may be prosecuted.

54. If a minister, not otherwise chargeable with an offense, renounces the jurisdiction of this Church, by abandoning the ministry, or becoming independent, or joining another denomination not deemed heretical, without a regular dismission, the presbytery shall take no other action than to record the fact and to erase his name from the roll. If charges are pending against him, he may be tried thereon. If it appears that he has joined another denomination deemed heretical, he may be suspended, deposed, or excommunicated.

Or if a minister shall absent himself from the sessions of the presbytery of which he is a member for a period of three years, and shall neglect to report to said presbytery concerning himself, his whereabouts and his work, and the presbytery after due and diligent search, shall be unable to ascertain his place of residence, the presbytery shall then have the authority without further action, and without prejudice to him, to erase his name from the roll.

CHAPTER VIII.

OF EVIDENCE.

55. JUDICATORIES ought to be very careful and impartial in receiving testimony. Not every person is competent, and not every competent person is credible, as a witness.

56. All persons, whether parties or otherwise, are competent witnesses, except such as do not believe in the existence of God, or a future state of rewards and punishments, or have not sufficient intelligence to understand the obligation of an oath. Any witness may be challenged for incompetency, and the judicatory shall decide the question.

57. The credibility of a witness, or the degree of credit due to his testimony, may be affected by relationship to any of the parties; by interest in the result of the trial; by want of proper age; by weakness of understanding; by infamy or malignity of character; by being under church censure; by general rashness or indiscretion; or by any other circumstances that appear to affect his veracity, knowledge, or interest in the case.

58. A husband or wife shall be a competent witness for or against the other, but shall not be compelled to testify.

59. Evidence may be oral, written or printed, direct or circumstantial. A charge may be proven by the testimony of one witness, only when supported by other evidence; but, when there are several specifications under the same general charge, the proof of two or more of the specifications, by different credible witnesses, shall be sufficient to establish the charge.

60. No witness afterwards to be examined, except a member of the judicatory, shall be present during the examination of another witness if either party object.

61. Witnesses shall be examined first by the party producing them; then cross-examined by the opposite party; after which any member of the judicatory or either party may put additional interrogatories. Irrelevant or frivolous questions shall not be admitted, nor leading questions by the parties producing the witness, except under permission of the judicatory as necessary to elicit the truth.

62. The oath or affirmation shall be administered by the moderator in the following, or like, terms: "You solemnly promise, in the presence of the omniscient and heart-searching God, that you will declare the truth, the whole truth, and nothing but the truth, according to the best of your knowledge, in the matter in which you are called to testify, as you shall answer to the Great Judge of quick and dead."

63. Every question put to a witness shall, if required, be reduced to writing. And, if either party desire it, or if the judicatory shall so decide, both question and answer

shall be recorded. The testimony, thus recorded, shall be read to the witnesses, in the presence of the judicatory, for their approbation and subscription.

64. The records of a judicatory, or any part of them, whether original or transcribed, if regularly authenticated by the clerk, or in case of his death, absence, disability or failure from any cause, by the moderator, shall be deemed good and sufficient evidence in every other judicatory.

65. In like manner, testimony taken by one judicatory, and regularly certified, shall be received by every other judicatory, as no less valid than if it had been taken by themselves.

66. Any judicatory, before which a case may be pending, shall have power, whenever the necessity of parties or of witnesses shall require it, to appoint, on the application of either party, a commission of ministers, or elders, or both, to examine witnesses; which commission, if the case requires it, may be of persons within the jurisdiction of another body. The commissioners so appointed shall take such testimony as may be offered by either party. The testimony shall be taken in accordance with the rules governing the judicatory, either orally or on written interrogatories and cross-interrogatories, duly settled by the judicatory, due notice having been given of the time when, and place where, the witnesses are to be examined. All questions, as to the relevancy or competency of the testimony so taken, shall be determined by the judicatory. The testimony, properly authenticated by the signatures of the commissioners, shall be transmitted, in due time, to the clerk of the judicatory before which the case is pending.

67. A member of the judicatory may be called upon to testify in a case which comes before it. He shall be qualified as other witnesses are, and, after having given his testimony, may immediately resume his seat as a member of the judicatory.

68. A member of the church, summoned as a witness, and refusing to appear, or, having appeared, refusing to

testify, shall be censured according to the circumstances of the case for his contumacy.

69. If, after a trial before any judicatory, new evidence is discovered, supposed to be important to the exculpation of the accused, he may ask, if the case has not been appealed, and the judicatory shall grant, if justice seems to require it, a new trial.

70. If, in the prosecution of an appeal, new evidence is offered, which, in the judgment of the appellate judicatory, has an important bearing on the case, it shall either refer the whole case to the inferior judicatory for a new trial; or, with the consent of the parties, take the testimony, and hear and determine the case

CHAPTER IX.

OF THE WAYS IN WHICH A CAUSE MAY BE CARRIED FROM A LOWER TO A HIGHER JUDICATORY.

71. ALL proceedings of the session, the presbytery, and the synod (except as limited by Chapter XI, Section 4, of the Form of Government), are subject to review by, and may be taken to, a superior judicatory, by General Review and Control, Reference, Complaint, or Appeal.

I. GENERAL REVIEW AND CONTROL.

72. All proceedings of the church shall be reported to, and reviewed by, the session, and by its order incorporated with its records. Every judicatory above a session shall review, at least once a year, the records of the proceedings of the judicatory next below; and, if the lower judicatory shall omit to send up its records for this purpose, the higher may require them to be produced, either immediately, or at a specified time, as circumstances may determine.

73. In such review, the judicatory shall examine, first, whether the proceedings have been correctly recorded; second, whether they have been constitutional and reg-

ular; and, third, whether they have been wise, equitable, and for the edification of the Church.

74. Members of a judicatory, the records of which are under review, shall not be allowed to vote thereon.

75. In most cases the superior judicatory may discharge its duty, by simply placing on its own records, and on those under review, the censure which it may pass. But irregular proceedings may be found so disreputable and injurious, that the inferior judicatory must be required to review and correct, or reverse them, and report, within a specified time, its obedience to the order: *provided*, however, that no judicial decision shall be reversed, unless regularly taken up on appeal.

76. If a judicatory is, at any time, well advised of any unconstitutional proceedings of a lower judicatory, the latter shall be cited to appear, at a specified time and place, to produce the records, and to show what it has done in the matter in question; after which, if the charge is sustained, the whole matter shall be concluded by the judicatory itself, or be remitted to the lower judicatory, with directions as to its disposition.

76*a*. No party to any appeal or complaint to any superior judicatory shall circulate, or cause to be circulated, among members of said judicatory, any written or printed arguments or briefs upon any matter in question, before the disposition of the question by the judicial committee or other body hearing the same, except by request or direction of the committee or body charged with the consideration thereof.

77. Judicatories may sometimes neglect to perform their duty, by which neglect heretical opinions or corrupt practices may be allowed to gain ground, or offenders of a gross character may be suffered to escape; or some part of their proceedings may have been omitted from the record, or not properly recorded. If, therefore, at any time, the superior judicatory is well advised of such neglects, omissions, or irregularities on the part of the inferior judicatory, it may require its records to be produced, and shall either proceed

to examine and decide the whole matter, as completely as if proper record had been made; or it shall cite the lower judicatory, and proceed as in the next preceding section.

II. REFERENCES.

78. A Reference is a representation in writing, made by an inferior to a superior judicatory, of a judicial case not yet decided. Generally, however, it is more conducive to the public good that each judicatory should fulfill its duty by exercising its own judgment.

79. Cases which are new, important, difficult, or of peculiar delicacy, the decision of which may establish principles or precedents of extensive influence, on which the inferior judicatory is greatly divided, or on which for any reason it is desirable that a superior judicatory should first decide, are proper subjects of reference.

80. References are, either for mere advice, preparatory to a decision by the inferior judicatory, or for ultimate trial and decision by the superior; and are to be carried to the next higher judicatory. If for advice, the reference only suspends the decision of the inferior judicatory; if for trial, it submits the whole case to the final judgment of the superior.

81. In cases of reference, members of the inferior judicatory may sit, deliberate, and vote.

82. A judicatory is not necessarily bound to give a final judgment in a case of reference, but may remit the whole case, either with or without advice, to the inferior judicatory.

83. The whole record of proceedings shall be promptly transmitted to the superior judicatory, and, if the reference is accepted, the parties shall be heard.

III. COMPLAINTS.

84. A Complaint is a written representation by one or more persons, subject and submitting to the jurisdiction of an inferior judicatory, to the next superior judicatory against a particular delinquency, action, or decision of such inferior judicatory in a nonjudicial or administrative

case. When a nonjudicial or administrative case has been decided by a Judicial Commission of an inferior judicatory, sitting during an interval between the meetings of such judicatory, a complaint against the decision of the Commission may be entered and prosecuted before a superior judicatory, in the same manner as if the decision had been rendered by the inferior judicatory; and if at least one third of the members of the Commission, recorded as present when the decision was made, join in such complaint, the execution of the decision of the Commission shall be stayed until the final issue of the case by the next superior judicatory.

85. Written notice of Complaint shall be given, within ten days after the action complained of was taken, to the clerk, or, in case of his death, absence, or disability, to the moderator, of the judicatory against whose action the Complaint is made, who shall lodge it, with the records and all the papers pertaining to the case, with the clerk of the superior judicatory, not later than thirty days thereafter.

86. The complainant shall lodge his Complaint with the clerk of the superior judicatory within thirty days after the date of the notice thereof. Upon request, the clerk of the superior judicatory is authorized to furnish copies of the Complaint to the parties concerned, who shall bear the expense of the same.

87. Whenever a Complaint is entered in a nonjudicial or administrative case against a decision of a judicatory, by at least one third of the members recorded as present when the decision was made, the execution of the decision shall be stayed until the final issue of the case by the next superior judicatory.

88. If the higher judicatory finds that the Complaint is in order, and that sufficient reasons for proceeding to its determination have been assigned, the next step shall be to read the record of the action complained of, and so much of the record of the lower judicatory as may be pertinent; then the parties shall be heard, and, after that

the judicatory shall proceed to consider and determine the case.

89. The effect of a Complaint, in a nonjudicial or administrative case, if sustained, may be the reversal, in whole or in part, of the action or decision complained of. When a Complaint is sustained, the lower judicatory shall be directed how to dispose of the matter.

90. The parties to a Complaint shall be known, respectively, as complainant and respondent—the latter being the judicatory complained of, which should always be represented by one or more of its number appointed for that purpose, who may be assisted by counsel.

91. Neither the complainant nor the members of the judicatory complained of shall sit, deliberate, or vote in the case.

92. Either of the parties to a Complaint may complain to the next superior judicatory, except as limited by Chapter XI., Section IV., of the Form of Government.

93. The judicatory against which a Complaint is made shall send up its records, and all the papers relating to the matter of the Complaint, and filed with the record; and, for failure to do this, it shall be censured by the superior judicatory, which shall have power to make such orders, pending the production of the records and papers, and the determination of the Complaint, as may be necessary to preserve the rights of all the parties.

IV. APPEALS.

94. An Appeal is the removal of a judicial case, by a written representation, from an inferior to a superior judicatory; and may be taken, by either of the original parties, from the final judgment of the lower judicatory. These parties shall be called appellant and appellee. Final judgments in judicial cases shall be subject to reversal and modification only by appeal, and no judicatory from whose final judgment an Appeal shall have been taken shall be heard in the appellate judicatory, further than by the reading of the dissents, protests, and written opinions of its members assenting to or dissenting from its judg-

ments. When a judicial case has been decided by a Judicial Commission of an inferior judicatory, sitting during an interval between the meetings of the electing judicatory, an Appeal from the judgment of such Commission may be taken and prosecuted before a superior judicatory, in the same manner as if the judgment had been rendered by the judicatory.

95. The grounds of Appeal may be such as these: Irregularity in the proceedings of the inferior judicatory; refusal to entertain an Appeal; refusal of reasonable indulgence to a party on trial; receiving improper, or declining to receive important, testimony; hastening to a decision before the testimony is fully taken; manifestation of prejudice in the conduct of the case; and mistake or injustice in the decision.

96. Written notice of Appeal, with specifications of the errors alleged, shall be given, within ten days after the judgment has been rendered, to the clerk, or, in case of his death, absence, or disability, to the moderator, of the judicatory from whose judgment the Appeal is taken, who shall lodge it, with the records and all the papers pertaining to the case, with the clerk of the superior judicatory, not later than thirty days thereafter.

97. Within thirty days after the date of the filing of the notice of Appeal, the appellant shall lodge his Appeal and specifications of the errors alleged, with the clerk of the superior judicatory, who shall notify him immediately of the date when he shall appear in person or by counsel before the judicatory appealed to, in readiness to support the Appeal. Failure to respond to such notice, unless he can show to the satisfaction of the judicatory that he was unavoidably prevented from so doing, shall be considered as an abandonment of his Appeal, and the judgment shall stand."

98. Neither the appellant, nor the members of the judicatory appealed from, shall sit, deliberate, or vote in the case.

99. When due notice of an Appeal has been given, and the Appeal and the specifications of the errors alleged have been filed in due time, the Appeal shall be considered in order. The judgment, the notice of Appeal, the Appeal, and the specifications of the errors alleged, shall be read; and the judicatory may then determine, after hearing the parties, whether the Appeal shall be entertained. If it be entertained, the following order shall be observed:

(1) The record in the case, from the beginning, shall be read, except what may be omitted by consent.

(2) The parties shall be heard, the appellant opening and closing.

(3) Opportunity shall be given to the members of the superior judicatory to be heard.

(4) The vote shall then be separately taken without debate, on each specification of error alleged, the question being taken in the form: "Shall the specification of error be sustained?" If no one of the specifications be sustained, and no error be found by the judicatory in the record, the judgment of the inferior judicatory shall be affirmed. If one or more errors be found, the judicatory shall determine, whether the judgment of the inferior judicatory shall be reversed or modified, or the case remanded for a new trial; and the judgment, accompanied by a recital of the error or errors found, shall be entered on the record. If the judicatory deem it wise, an explanatory minute may be adopted which shall be a part of the record of the case.

100. When the judgment directs admonition or rebuke, notice of Appeal shall suspend all further proceedings; but in other cases the judgments shall be in force until the Appeal is decided.

101. The judicatory whose judgment is appealed from shall send up its records, and all the papers relating thereto, and filed with the record. If it fails to do this, it shall be censured; and the sentence appealed from shall be

suspended, until a record is produced on which the issue can be fairly tried.

102. Appeals are, generally, to be taken to the judicatory immediately superior to that appealed from.

CHAPTER X.

OF DISSENTS AND PROTESTS.

103. A DISSENT is a declaration of one or more members of a minority in a judicatory, expressing disagreement with a decision of the majority in a particular case.

104. A Protest is a more formal declaration, made by one or more members of a minority, bearing testimony against what is deemed a mischievous or erroneous proceeding, decision, or judgment, and including a statement of the reasons therefor.

105. If a Dissent or Protest be couched in decorous and respectful language, and be without offensive reflections or insinuations against the majority, it shall be entered on the records.

106. The judicatory may prepare an answer to any protest which imputes to it principles or reasonings which its action does not import, and the answer shall also be entered upon the records. Leave may thereupon be given to the protestant or protestants, if they desire it, to modify their Protest; and the answer of the judicatory may also, in consequence, be modified. This shall end the matter.

107. No one shall be allowed to dissent or protest who has not a right to vote on the question decided,—and no one shall be allowed to dissent or protest on any question who did not vote against the decision; provided, that when a case has been decided by a Judicial Commission, any member of the judicatory to which the decision is reported, may enter his dissent or protest, or his answer to any protest, in the same manner as if the case had been tried before the judicatory itself, and he had voted thereon; and provided, that when a case has been decided by a Judicial Commission, sitting during an interval between the meetings of the electing judicatory, any member of

such judicatory or of the Commission may, within ten days after the rendering of the judgment by the Commission, file his dissent from or protest against the judgment with the clerk of the Commission; and the Commission or any member thereof may, within twenty days after the rendering of the judgment, similarly file an answer to any protest; and the clerk of the Commission shall enter upon the record all dissents, protests, and answers, or shall forward the same to the stated clerk of the electing judicatory to be so entered by him.

CHAPTER XI.

OF JURISDICTION IN CASES OF DISMISSION.

108. THE judicatory, to which a Church member or a minister belongs, shall have sole jurisdiction for the trial of offenses whenever or wherever committed by him.

109. A member of a church, receiving a certificate of dismission to another church, shall continue to be a member of the church giving him the certificate, and subject to the jurisdiction of its session (but shall not deliberate or vote in a church meeting, nor exercise the functions of any office), until he has become a member of the church to which he is recommended, or some other evangelical church; and, should he return the certificate, within a year from its date, the session shall make record of the fact, but he shall not thereby be restored to the exercise of the functions of any office previously held by him in that church.

110. In like manner, a minister shall be subject to the jurisdiction of the presbytery which dismissed him (but shall not deliberate or vote, nor be counted in the basis of representation to the General Assembly), until he actually becomes a member of another presbytery; but, should he return the certificate of dismission within a year from its date, the presbytery shall make record of the fact, and restore him to the full privileges of membership.

111. A presbytery, giving a certificate of dismission to a minister, licentiate, or candidate for licensure, shall

specify the particular body to which he is recommended; and, if recommended to a presbytery, no other than the one designated, if existing, shall receive him.

112. If a church becomes extinct, the presbytery with which it was connected shall have jurisdiction over its members, and grant them letters of dismission to some other church. It shall, also, determine any case of discipline begun by the session and not concluded.

113. If a presbytery becomes extinct, the synod with which it was connected shall have jurisdiction over its members, and may transfer them to any presbytery within its bounds. It shall, also, determine any case of discipline begun by the presbytery and not concluded.

CHAPTER XII.

OF REMOVALS, AND LIMITATIONS OF TIME.

114. WHEN any member shall remove from one church to another, he shall produce a certificate, ordinarily not more than one year old, of his church membership and dismission, before he shall be admitted as a regular member of that church.

The names of the baptized children of a parent seeking dismission to another church shall, if such children are members of his household and remove with him and are not themselves communicants, be included in the certificate of dismission. The certificate shall be addressed to a particular church, and the fact of the reception of the person or persons named in it shall be promptly communicated to the church which gave it.

When any member removes from a community in which the church is located, of which he is a member, for the purpose of securing an education, the session of said church may issue to him a certificate of good standing, which, if issued, shall be used by the member receiving it solely for the purpose of establishing affiliated membership, without enrolling as a regular member, in a church located in the community of which the educational institution he attends is a part. The certificate shall be good for two years, subject to renewal. The session issuing the certificate shall duly notify the fact to the pastor of the church named therein and shall retain the name of the member on the roll of the home church.

115. In like manner, when a minister, licentiate, or candidate, is dismissed from one presbytery to another, the certificate shall be presented to the presbytery to which it is addressed, ordinarily within one year from its date, and the fact of his reception shall be promptly communicated to the presbytery dismissing him.

116. If a Church member, more than two years absent from the place of his ordinary residence and church connections, applies for a certificate of membership, his absence, and the knowledge of the church respecting his demeanor for that time, or its want of information concerning it, shall be distinctly stated in the certificate.

117. Prosecution for an alleged offense shall commence within one year from the time of its alleged commission, or from the date when it becomes known to the judicatory which has jurisdiction thereof.

CHAPTER XIII.

I. OF JUDICIAL CASES IN PRESBYTERIES AND SYNODS.

118. A PRESBYTERY or a Synod may elect from the ministers and ruling elders subject to its jurisdiction a Permanent Judicial Commission which shall be composed of not less than seven members for a Presbytery, four ministers and three ruling elders; and not less than eleven members for a Synod, six ministers and five ruling elders. The term of office in said Permanent Judicial Commission shall be six years.

Nothing in this section shall be so construed as to prevent a Presbytery or a Synod from electing at its own discretion Special Judicial Commissions, which shall be subject to the same rules so far as they apply, that pertain to a Permanent Judicial Commission. To such a Special Judicial Commission, the electing judicatory may transmit any judicial case for hearing and decision.

119. The Commission shall elect from its members a moderator and a clerk; and, in the case transmitted to it, shall have the powers prescribed by, and conduct its proceedings according to, the Constitution and rules governing the trial of such cases before the electing judicatory, to which, also, it shall make a report.

120, The quorum of the Commission shall consist of not less than two thirds of the members elected to it, *provided*, that at least one half the quorum shall be ministers.

121. The meetings of the Commission shall be held at such times and places as the electing judicatory shall direct, or, if no directions shall be given, then at such times and places as the Commission shall determine.

122. The decision of the Commission, sitting in any case at the same time as the electing judicatory, shall be promptly reported to the judicatory, and shall, from the time of the rendering of the report, be held to be the final judgment of the judicatory. The decision of the Commission, sitting in any case during an interval between the meetings of the electing judicatory, shall, from the time of the announcement of the decision, be held to be the final judgment of the judicatory.

123. The clerk of the Commission shall keep a full and correct record of the proceedings and decisions of the Commission; shall with the moderator certify in writing such record to be full and correct; and shall forthwith transmit a certified copy of the decision to each party in the case, and file the certified record with the stated clerk of the electing judicatory.

124. The stated clerk of the electing judicatory, upon the request of the Commission in any case, or upon its failure to report the certified record of such case when called for by the judicatory, shall forthwith report the certified record to the judicatory; and shall preserve it as a part of the records of the same, and shall include it in the records sent up to the next superior judicatory for review.

II. OF JUDICIAL CASES IN THE GENERAL ASSEMBLY.

125. The General Assembly shall elect a Commission, which shall be called "The Permanent Judicial Commission of the General Assembly," and shall be composed of eight ministers and seven ruling elders, of whom not more than two shall belong to the same synod. At the first election fifteen persons shall be elected, five to serve for one year, five for two years, and five for three years, and thereafter five persons shall be elected annually to serve for three years. The terms of the members of the Commission shall begin with the close of the General Assembly at which they are elected. No person having served upon the Permanent Judicial Commission shall be eligible for reelection or appointment until three years shall have elapsed, from the expiration of the time for which he was elected or appointed. And no person shall be eligible to membership on the Permanent Judicial Commission who is a member of any other Commission of the General Assembly. Any vacancy may be filled by the General Assembly at any meeting thereof by the election of a person for the unexpired term. If a vacancy shall occur during an interval between two General Assemblies, it shall be filled by appointment by the Moderator of the General Assembly until the next ensuing General Assembly. The General Assembly may transmit to this Commission any judicial case for hearing and decision.

126. The Commission shall annually elect from its members a moderator and a clerk, and, in the cases transmitted to it, shall have the powers prescribed by, and conduct its proceedings according to, the Constitution and rules governing the trial of such cases before the General Assembly, to which, also, it shall make reports.

127. The quorum of the Commission shall consist of not less than eleven members, of whom at least six shall be ministers.

128. The meetings of the Commission shall be held at such times and places as the General Assembly shall

direct, or, if no directions shall be given, then at such times and places as the Commission shall determine.

129. The decision of the Commission in any case shall be held to be the preliminary judgment in that case, and shall be binding upon each party therein until the date of the final judgment of the General Assembly; *provided*, that the General Assembly may modify or suspend the preliminary judgment in any case remitted by it for further hearing.

130. The clerk of the Commission shall keep a full and correct record of the proceedings and preliminary judgment of the Commission in each case transmitted to it; shall with the moderator certify in writing such record to be full and correct; and shall forthwith transmit a certified copy of the preliminary judgment to each party in the case and file the certified record with the Stated Clerk of the General Assembly.

131. The Stated Clerk of the General Assembly, upon the request of the Commission or upon its failure to report the certified record of any case when called for by the General Assembly, shall forthwith report the certified record to the General Assembly, and shall preserve it as a part of the records of the same.

132. Immediately upon the presentation of the preliminary judgment in a case, any member or members of the Commission shall have the right to read and file a dissenting opinion or opinions.

133. The procedure in connection with the presentation to the General Assembly of the preliminary judgment of the Permanent Judicial Commission, and of a dissenting opinion or opinions, if any, shall be as follows:

Immediately upon the conclusion of the reading of the preliminary judgment of the Commission in any case, and of the dissenting opinion or opinions, if any, the Moderator of the General Assembly shall put the question, without debate, "Shall the preliminary judgment of the Permanent Judicial Commission be made the final judgment of the General Assembly?"

If a majority shall vote in the affirmative, the preliminary judgment of the Permanent Judicial Commission shall be declared by the Moderator to be the final judgment of the General Assembly.

If a majority shall vote in the negative, a motion, debatable except on the merits of the case, will be in order to review the preliminary judgment of the Permanent Judicial Commission.

134. The preliminary judgment in any case when reviewed by the General Assembly to which it has been reported, may be affirmed, reversed, modified, suspended, or remitted for further hearing. In this review, instead of the record in the case, the finding of the facts by the Judicial Commission shall be read. On such review, if the case be not remitted, the decision of the General Assembly shall be held to be its final judgment. If the case be not reviewed by the General Assembly to which it has been reported, or if it be reviewed and no decision be reached, then at the dissolving of the same the preliminary judgment of the Permanent Judicial Commission shall be held to be the final judgment of the General Assembly.

135. The necessary expenses of the Commission shall be provided for by the General Assembly.

136. Nothing in this chapter shall be so construed as to prevent the General Assembly from electing, at its own discretion, Special Judicial Commissions, which shall be subject to the rules, so far as they apply, that pertain to the Permanent Judicial Commission.

III. OF NONJUDICIAL OR ADMINISTRATIVE CASES AND REFERENCES.

137. A presbytery or synod may transmit to any Judicial Commission elected by it any nonjudicial or administrative case founded on complaint, or any reference, or any case arising under Chapter XIV of the Book of Discipline, entitled "Of Differences Between Judicatories," with such powers as the transmitting judicatory shall confer upon the Commission.

138. The General Assembly may transmit to any Judicial Commission elected by it any nonjudicial or administrative case founded on a complaint, or any reference, or any case arising under Chapter XIV of the Book of Discipline, entitled "Of Differences Between Judicatories," with such powers as the General Assembly shall confer upon the Commission.

CHAPTER XIV.

OF DIFFERENCES BETWEEN JUDICATORIES.

139. ANY judicatory deeming itself aggrieved by the action of any other judicatory of the same rank, may present a memorial to the judicatory immediately superior to the judicatory charged with the grievance and to which the latter judicatory is subject, after the manner prescribed in the sub-chapter on Complaints (Sections 83-93, Book of Discipline), save only that with regard to the limitation of time, notice of said memorial shall be lodged with the stated clerks, both of the judicatory charged with the grievance and of its next superior judicatory, within one year from the commission of the said alleged grievance.

140. When any judicatory deems itself aggrieved by another judicatory and determines to present a memorial as provided for in the preceding section, it shall appoint a committee to conduct the case in all its stages, in whatever judicatory, until the final issue be reached.

141. The judicatory with which the memorial is lodged, if it sustain the same, may reverse in whole or in part the matter of grievance, and shall direct the lower judicatory how to dispose of the case, and may enforce its orders. Either party may appeal to the next higher judicatory, except as limited by Chapter XI, Section IV, of the Form of Government.

THE

DIRECTORY FOR THE WORSHIP OF GOD

ADOPTED, 1788; AMENDED, 1789-1912

THE
DIRECTORY
FOR THE WORSHIP OF GOD*

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CHAPTER I.

OF THE SANCTIFICATION OF THE LORD'S DAY.

I. IT is the duty of every person to remember the Lord's Day; and to prepare for it, before its approach. All worldly business should be so ordered, and seasonably laid aside, as that we may not be hindered thereby from sanctifying the Sabbath, as the Holy Scriptures require.

II. The whole day is to be kept holy to the Lord; and to be employed in the public and private exercises of religion. Therefore, it is requisite, that there be a holy resting, all the day, from unnecessary labors; and an abstaining from those recreations which may be lawful on other days; and also, as much as possible, from worldly thoughts and conversation.

III. Let the provisions for the support of the family on that day, be so ordered, that servants or others be not improperly detained from the public worship of God; nor hindered from sanctifying the Sabbath.

IV. Let every person and family, in the morning, by secret and private prayer, for themselves and others, especially for the assistance of God to their minister, and for a blessing upon his ministry; by reading the Scriptures, and by holy meditation; prepare for communion with God in his public ordinances.

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*The Scripture warrant for what is specified in the various articles of this Directory, will be found at large in the Confession of Faith and Catechisms, in the places where the subjects are treated in a doctrinal form.

V. Let the people be careful to assemble at the appointed time; that, being all present at the beginning, they may unite, with one heart, in all the parts of public worship: and let none unnecessarily depart, till after the blessing be pronounced.

VI. Let the time after the solemn services of the congregation in public are over, be spent in reading; meditation; repeating of sermons; catechizing; religious conversation; prayer for a blessing upon the public ordinances; the singing of psalms, hymns, or spiritual songs; visiting the sick; relieving the poor; and in performing such like duties of piety, charity, and mercy.

CHAPTER II.

OF THE ASSEMBLING OF THE CONGREGATION AND THEIR BEHAVIOR DURING DIVINE SERVICE.

I. WHEN the time appointed for public worship is come, let the people enter the church, and take their seats in a decent, grave, and reverent manner.

II. In time of public worship, let all the people attend with gravity and reverence; forbearing to read any thing, except what the minister is then reading or citing; abstaining from all whisperings; from salutations of persons present, or coming in; and from gazing about, sleeping, smiling, and all other indecent behavior.

CHAPTER III.

OF THE PUBLIC READING OF THE HOLY SCRIPTURES.

I. THE reading the Holy Scriptures, in the congregation, is a part of the public worship of God, and ought to be performed by the ministers and teachers.

II. The Holy Scriptures of the Old and New Testaments shall be publicly read, from the most approved translation, in the vulgar tongue, that all may hear and understand.

III. How large a portion shall be read at once, is left to the discretion of every minister: however, in each service, he ought to read, at least, one chapter; and more, when the chapters are short, or the connection requires it. He may, when he thinks it expedient, expound any part of what is read: always having regard to the time, that neither reading, singing, praying, preaching, or any other ordinance, be disproportionate the one to the other; nor the whole rendered too short, or too tedious.

CHAPTER IV.

OF THE SINGING OF PSALMS.

I. It is the duty of Christians to praise God, by singing psalms, or hymns, publicly in the church, as also privately in the family.

II. In singing the praises of God, we are to sing with the spirit, and with the understanding also; making melody in our hearts unto the Lord. It is also proper, that we cultivate some knowledge of the rules of music; that we may praise God in a becoming manner with our voices, as well as with our hearts.

III. The whole congregation should be furnished with books, and ought to join in this part of worship. It is proper to sing without parceling out the psalm, line by line. The practice of reading the psalm, line by line, was introduced in times of ignorance, when many in the congregation could not read: therefore, it is recommended, that it be laid aside, as far as convenient.

IV. The proportion of the time of public worship to be spent in singing, is left to the prudence of every minister: but it is recommended, that more time be allowed for this excellent part of divine service than has been usual in most of our churches.

CHAPTER V.

OF PUBLIC PRAYER.

I. It seems very proper to begin the public worship of the sanctuary by a short prayer: humbly adoring the infinite majesty of the living God; expressing a sense of our distance from him as creatures, and unworthiness as sinners; and humbly imploring his gracious presence, the assistance of his Holy Spirit in the duties of his worship, and his acceptance of us through the merits of our Lord and Saviour Jesus Christ.

II. Then, after singing a psalm, or hymn, it is proper that, before sermon, there should be a full and comprehensive prayer: *First*, Adoring the glory and perfections of God, as they are made known to us in the works of creation, in the conduct of providence, and in the clear and full revelation he hath made of himself in his written Word: *Second*, Giving thanks to him for all his mercies of every kind, general and particular, spiritual and temporal, common and special; above all, for Christ Jesus, his unspeakable gift, and the hope of eternal life through him: *Third*, Making humble confession of sin, both original and actual; acknowledging, and endeavoring to impress the mind of every worshiper, with a deep sense of the evil of all sin, as such; as being a departure from the living God; and also taking a particular and affecting view of the various fruits which proceed from this root of bitterness,—as sins against God, our neighbor, and ourselves; sins in thought, in word, and in deed; sins secret and presumptuous; sins accidental and habitual. Also, the aggravations of sin, arising from knowledge, or the means of it, from distinguishing mercies; from valuable privileges; from breach of vows, etc.: *Fourth*, Making earnest supplication for the pardon of sin, and peace with God, through the blood of the atonement, with all its important and happy fruits; for the Spirit of sanctification, and abundant supplies of the grace that is necessary to the discharge of our duty; for support and comfort, under all the trials to which we are liable, as we are sinful and mortal; and for all temporal mercies that may be necessary, in our passage through this valley of tears: always remembering to view them as flowing in the channel of covenant love, and intended to be subservient to the preservation and progress of the spiritual life: *Fifth,* Pleading from every principle warranted in Scripture: from our own necessity; the all-sufficiency of God; the merit and intercession of our Saviour; and the glory of God in the comfort and happiness of his people: *Sixth,* Intercession for others, including the whole world of mankind; the kingdom of Christ, or his Church universal; the church or churches with which we are more particularly connected; the interest of human society in general, and in that community to which we immediately belong; all that are invested with civil authority; the ministers of the everlasting gospel; and the rising generation: with whatever else, more particular, may seem necessary, or suitable, to the interest of that congregation where divine worship is celebrated.

III. Prayer after sermon ought generally to have a relation to the subject that has been treated of in the discourse; and all other public prayers, to the circumstances that gave occasion for them.

IV. It is easy to perceive, that in all the preceding directions there is a very great compass and variety; and it is committed to the judgment and fidelity of the officiating pastor, to insist chiefly on such parts, or to take in more or less of the several parts, as he shall be led to by the aspect of providence; the particular state of the congregation in which he officiates; or the disposition and exercise of his own heart at the time. But we think it necessary to observe, that although we do not approve, as is well known, of confining ministers to set or fixed forms of prayer for public worship; yet it is the indispensable duty of every minister, previously to his entering on his office, to prepare and qualify himself for this part of his duty, as well as for preaching. He ought, by a thorough acquaintance with the Holy Scriptures, by reading the best writers on the subject, by meditation, and by a life of communion with God in secret, to endeavor to acquire both the spirit and the gift of prayer. Not only so, but when he is to enter on particular acts of worship, he should endeavor to compose his spirit, and to digest his thoughts for prayer, that it may be performed with dignity and propriety, as well as to the profit of those who join in it; and that he may not disgrace that important service by mean, irregular, or extravagant effusions.

CHAPTER VI.

OF THE WORSHIP OF GOD BY OFFERINGS.

I. In order that every member of the congregation may be trained to give of his substance systematically, and as the Lord has prospered him, to promote the preaching of the gospel in all the world and to every creature, according to the command of the Lord Jesus Christ, it is proper and very desirable that an opportunity be given for offerings by the congregations in this behalf every Lord's Day, and that, in accordance with the Scriptures, the bringing of such offerings be performed as a solemn act of worship to almighty God.

II. The proper order, both as to the particular service of the day and the place in such service for receiving the offerings, may be left to the discretion of the minister and session of the church; but that it may be a separate and specific act of worship, the minister should either precede or immediately follow the same with a brief prayer, invoking the blessing of God upon it and devoting the offerings to his service.

III. The offerings received may be apportioned among the Boards of the Church and among other benevolent and Christian objects, under the supervision of the church session, in such proportion and on such general plan as may from time to time be determined; but the specific designation by the giver of any offering to any cause or causes shall always be respected and the will of the donor carefully carried out.

IV. The offerings of the Sabbath school and of the various societies or agencies of the church shall be reported regularly to the session of the church for approval, and no offerings or collections shall be made by them for objects other than those connected with the Presbyterian Church in the U. S. A., without the approval of the session.

V. It is the duty of every minister to cultivate the grace of liberal giving in his congregation, that every member thereof may offer according to his ability, whether it be much or little.

CHAPTER VII.

OF THE PREACHING OF THE WORD.

I. THE preaching of the Word being an institution of God for the salvation of men, great attention should be paid to the manner of performing it. Every minister ought to give diligent application to it; and endeavor to prove himself a workman that needeth not to be ashamed, rightly dividing the word of truth.

II. The subject of a sermon should be some verse or verses of Scripture: and its object, to explain, defend and apply some part of the system of divine truth; or, to point out the nature, and state the bounds and obligation, of some duty. A text should not be merely a motto, but should fairly contain the doctrine proposed to be handled. It is proper also that large portions of Scripture be sometimes expounded, and particularly improved, for the instruction of the people in the meaning and use of the sacred oracles.

III. The method of preaching requires much study, meditation, and prayer. Ministers ought, in general, to prepare their sermons with care; and not to indulge themselves in loose, extemporary harangues; nor to serve God with that which cost them naught. They ought, however, to keep to the simplicity of the gospel: expressing themselves in language agreeable to Scripture, and level to the understanding of the meanest of their hearers; carefully avoiding ostentation, either of parts or learning. They ought also to adorn, by their lives, the doctrine which they teach; and to be examples to the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

IV. As one primary design of public ordinances is to pay social acts of homage to the most high God, ministers ought to be careful not to make their sermons so long as to interfere with or exclude the more important duties of prayer and praise; but preserve a just proportion between the several parts of public worship.

V. The sermon being ended, the minister is to pray, and return thanks to almighty God: then let a psalm be sung, and the assembly dismissed with the apostolic benediction.

VI. It is expedient that no person be introduced to preach in any of the churches under our care, unless by the consent of the pastor or church session.

CHAPTER VIII.

OF THE ADMINISTRATION OF BAPTISM.

I. Baptism is not to be unnecessarily delayed; nor to be administered, in any case, by any private person; but by a minister of Christ, called to be the steward of the mysteries of God.

It is usually to be administered in the church, in the presence of the congregation; and it is convenient that it be performed immediately after sermon.

Of the expediency of performing this service in other places than the church, the minister shall be the judge.

II. Of the administration of baptism to infants:

After previous notice is given to the minister, the child to be baptized is to be presented, by one or both the parents, signifying their desire that the child may be baptized.

Before baptism, let the minister use some words of instruction respecting the institution, nature, use, and ends of this ordinance; showing:

"That it is instituted by Christ, that it is a seal of the righteousness of faith; that the seed of the faithful have no less a right to this ordinance, under the gospel, than the seed of Abraham to circumcision, under the Old Testament; that Christ commanded all nations to be baptized; that he blessed little children, declaring that of such is the kingdom of heaven; that children are federally holy, and therefore ought to be baptized; that we are by nature sinful, guilty, and polluted, and have need of cleansing by the blood of Christ, and by the sanctifying influences of the Spirit of God."

The minister is also to exhort the parents to the careful performance of their duty, requiring:

"That they teach the child to read the Word of God, that they instruct him in the principles of our holy religion, as contained in the Scriptures of the Old and New Testaments; an excellent summary of which we have in the Confession of Faith of this Church, and in the Larger and Shorter Catechisms of the Westminster Assembly, which are to be recommended to them, as adopted by this Church, for their direction and assistance in the discharge of this important duty; that they pray with and for the child; that they set an example of piety and godliness before him, and endeavor by all the means of God's appointment to bring up their child in the nurture and admonition of the Lord."

Then the minister is to pray for a blessing to attend this ordinance; after which, calling the child by name, he shall say:

"I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost."

As he pronounces these words, he is to baptize the child with water, by pouring or sprinkling it on the head of the child, without adding any other ceremony; and the whole shall be concluded with prayer.

III. Of the administration of baptism to adults:

When unbaptized persons are to be admitted into the Church, they shall, in ordinary cases, after giving satisfaction with respect to their knowledge and piety, make a public profession of their faith in the presence of the congregation; and thereupon be baptized.

Before baptism, let the minister use some words of instruction respecting the institution, nature, use, and ends of this ordinance, showing:

"That it is instituted by Christ; that our Lord commanded his disciples to baptize believers of every nation; that is is a sacrament wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's; that it is not to be administered to any that are out of the visible Church till they profess their faith in Christ and obedience to him; that it becomes an effectual means of salvation, not from any virtue in it, or in him that doth administer it, but only by the blessing of Christ, and the working of his Spirit in them that by faith receive it."

The minister shall then propose to the person to be baptized the following or similar questions, to wit:

"Do you believe that Jesus Christ is the only begotten Son of God and the only Saviour from sin?"

"Is it your desire to be baptized in this faith?"

Then the minister shall baptize the candidate by pouring or sprinkling water upon his head, calling him by name, and using these words:

"I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost."

The administration of the sacrament shall be concluded with prayer.

CHAPTER IX.

OF THE ADMINISTRATION OF THE LORD'S SUPPER.

I. THE Communion, or Supper of the Lord, is to be celebrated frequently; but how often, may be determined by the minister and eldership of each congregation, as they may judge most for edification.

II. The ignorant and scandalous are not to be admitted to the Lord's Supper.

III. It is proper that public notice should be given to the congregation, at least the Sabbath before the administration of this ordinance, and that, either then, or on some day of the week, the people be instructed in its nature, and a due preparation for it; that all may come in a suitable manner to this holy feast.

IV. When the sermon is ended, the minister shall show: "That this is an ordinance of Christ; by reading the "words of institution, either from one of the evangelists, "or from I Corinthians, Chapter XI; which, as to him may "appear expedient, he may explain and apply; that it is to "be observed in remembrance of Christ, to show forth "his death till he come; that it is of inestimable benefit "to strengthen his people against sin; to support them "under troubles; to encourage and quicken them in duty; "to inspire them with love and zeal; to increase their "faith, and holy resolution; and to beget peace of con-"science, and comfortable hopes of eternal life."

He is to warn the profane, the ignorant, and scandalous, and those that secretly indulge themselves in any known sin, not to approach the holy table. On the other hand, he shall invite to this holy table, such as, sensible of their lost and helpless state of sin, depend upon the atonement of Christ for pardon and acceptance with God; such as, being instructed in the gospel doctrine, have a competent knowledge to discern the Lord's body; and such as desire to renounce their sins, and are determined to lead a holy and godly life.

V. The table, on which the elements are placed, being decently covered, the bread in convenient dishes, and the wine in cups, and the communicants orderly and gravely sitting around the table (or in their seats before it), in the presence of the minister; let him set the elements apart, by prayer and thanksgiving.

The bread and wine being thus set apart by prayer and thanksgiving, the minister is to take the bread, and break it, in the view of the people, saying, in expressions of this sort:

"Our Lord Jesus Christ, on the same night in which "he was betrayed, having taken bread, and blessed and "broken it, gave it to his disciples; as I, ministering in his "name, give this bread unto you; saying, [here the bread "is to be distributed] Take, eat: this is my body, which "is broken for you: this do in remembrance of me."

After having given the bread, he shall take the cup, and say:

"After the same manner our Saviour also took the cup; "and having given thanks, as hath been done in his name, "he gave it to the disciples, saying, [while the minister is "repeating these words let him give the cup] This cup is "the new testament in my blood, which is shed for many "for the remission of sins: drink ye all of it."

The minister himself is to communicate, at such time as may appear to him most convenient.

The minister may, in a few words, put the communicants in mind—

"Of the grace of God, in Jesus Christ, held forth in "this sacrament; and of their obligation to be the Lord's, "and may exhort them to walk worthy of the vocation "wherewith they are called; and, as they have professedly "received Christ Jesus the Lord, that they be careful so "to walk in him, and to maintain good works."

It may not be improper for the minister to give a word of exhortation also to those who have been only spectators, reminding them:

"Of their duty; stating their sin and danger, by living "in disobedience to Christ, in neglecting this holy ordi-"nance; and calling upon them to be earnest in making "preparation for attending upon it, at the next time of "its celebration."

Then the minister is to pray and give thanks to God:

"For his rich mercy, and invaluable goodness, vouch-"safed to them in that sacred communion; to implore "pardon for the defects of the whole service; and to pray "for the acceptance of their persons and performances; "for the gracious assistance of the Holy Spirit, to enable "them, as they have received Christ Jesus the Lord, so to "walk in him; that they may hold fast that which they "have received, that no man take their crown; that their "conversation may be as becometh the gospel; that they "may bear about with them, continually, the dying of the "Lord Jesus, that the life also of Jesus may be manifested "in their mortal body; that their light may so shine be-"fore men, that others, seeing their good works, may glorify "their Father who is in heaven."

The collection for the poor, and to defray the expense of the elements, may be made after this; or at such other time as may seem meet to the eldership.

Now let a psalm or hymn be sung, and the congregation dismissed, with the following or some other gospel benediction:

"Now the God of peace, that brought again from the "dead our Lord Jesus, that great Shepherd of the sheep, "through the blood of the everlasting covenant, make "you perfect in every good work to do his will, work-"ing in you that which is well-pleasing in his sight, "through Jesus Christ; to whom be glory for ever and "ever. *Amen.*"

VI. As it has been customary, in some parts of our Church, to observe a fast before the Lord's Supper; to have a sermon on Saturday and Monday; and to invite two or three ministers on such occasions; and as these seasons have been blessed to many souls, and may tend to keep up a stricter union of ministers and congregations; we think it not improper that they who choose it may continue in this practice.

CHAPTER X.

OF THE ADMISSION TO FULL COMMUNION OF PERSONS BAPTIZED IN INFANCY.

I. CHILDREN, born within the pale of the visible Church, and dedicated to God in baptism, are under the inspection and government of the Church; and are to be taught to read and repeat the Catechism, the Apostles' Creed, and The Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed it is their duty and their privilege to come to the Lord's Supper.

II. The years of discretion in young Christians cannot be precisely fixed. This must be left to the prudence of the session.

III. When persons baptized in infancy are to be admitted to full communion with the Church, they shall be examined as to their knowledge and piety, and shall in ordinary cases, with the approval of the session, make a public profession of their faith, in the presence of the congregation.

CHAPTER XI.

OF THE MODE OF INFLICTING AND REMOVING CENSURES.

I. THE power which Christ has given the rulers of his Church is for edification, and not destruction. When, therefore, a communicant shall have been found guilty of a fault deserving censure, the judicatory shall proceed with all tenderness, and restore the offending brother in the spirit of meekness, its members considering themselves, lest they also be tempted. Censure ought to be inflicted with great solemnity: that it may be the means of impressing the mind of the delinquent with a proper sense of his sin; and that, with the divine blessing, it may lead him to repentance.

II. When the judicatory has resolved to pass sentence, suspending a communicant from church privileges, the moderator shall pronounce the sentence in the following form:

"Whereas you have been found guilty [*by your own confession, or by sufficient proof, as the case may be*] of the "sin of [*here mention the particular offense*], "we declare "you suspended from the sacrament of the Lord's Sup-"per, till you give satisfactory evidence of repentance."

To this shall be added such advice, admonition, or rebuke, as may be judged necessary; and the whole shall be concluded with prayer to almighty God,. that he would follow this act of discipline with his blessing. In general, such censure should be inflicted in the presence of the judicatory only; but, if the judicatory think it expedient to rebuke the offender publicly, this solemn suspension may be in the presence of the church.

III. After a person has been thus suspended, the minister and elders should frequently converse with him, as well as pray for him in private, that it would please God to give him repentance. And, particularly on days preparatory to the dispensing of the Lord's Supper, the prayers of the church should be offered up for those who have shut themselves out from this holy communion.

IV. When the judicatory shall be satisfied as to the reality of the repentance of any suspended member, he shall be allowed to profess his repentance, and be restored to fellowship, in the presence of the session, or of the church.

V. When a suspended person has failed to manifest repentance for his offense, and has continued in obstinate impenitence not less than a year, it may become the duty of the judicatory to excommunicate him without further trial. The design of excommunication is to operate upon the offender as a means of reclaiming him, to deliver the Church from the scandal of his offense, and to inspire all with fear by the example of his punishment.

VI. When a judgment of excommunication is to be executed, with or without previous suspension, it is proper that the sentence be publicly pronounced against the offender.

The minister shall, therefore, at a regular meeting of the church, make a brief statement of the several steps which have been taken, with respect to the offender, announcing that it has been found necessary to excommunicate him.

He shall begin by showing (from Matt. xviii. 15, 16, 17, 18; I Cor. v. 1, 2, 3, 4, 5) the power of the Church to cast-out unworthy members, and shall briefly explain the nature, use, and consequences of this censure.

Then he shall pronounce the sentence in the following or like form: viz.

"Whereas A. B. hath been, by sufficient proof, convicted of [*here insert the sin*], and after much admonition and prayer refuseth to hear the church, and hath manifested no evidence of repentance; therefore, in the name, and by the authority, of the Lord Jesus Christ, I pronounce him to be excluded from the communion of this Church."

After which, prayer shall be made for the conviction and reformation of the excommunicated person, and for the establishment of all true believers.

But the judicatory may omit the publication of the excommunication, when it judges that there is sufficient reason for such omission.

VII. When an excommunicated person shall be so affected by his state as to be brought to repentance, and desires to be readmitted to the privileges of the Church, the session of the church which excommunicated him, having obtained, and placed on record, sufficient evidence of his sincere repentance and deep contrition, shall proceed to restore him, recording, in explicit terms, the grounds on which such conclusion has been reached.

The sentence of restoration shall be pronounced by the minister, at a regular meeting of the church on the Lord's Day, in the following words:

"Whereas A. B. has been excluded from the communion of the Church, but has now given satisfactory evidence of repentance; in the name of the Lord Jesus Christ, and by his authority, I declare him absolved from the sentence of excommunication formerly pronounced against him; and I do restore him to the communion of the Church, that he may be a partaker of all the benefits of the Lord Jesus, to his eternal salvation."

After which, he shall be commended to God in prayer.

VIII. Censures, other than suspension from church privileges, or excommunication, shall be inflicted in such mode as the judicatory may direct.

CHAPTER XII.

OF THE SOLEMNIZATION OF MARRIAGE.

I. MARRIAGE is not a sacrament; nor peculiar to the Church of Christ. It is proper that every commonwealth, for the good of society, make laws to regulate marriage; which all citizens are bound to obey.

II. Christians ought to marry in the Lord: therefore it is fit that their marriage be solemnized by a lawful minister; that special instruction may be given them, and suitable prayers made, when they enter into this relation.

III. Marriage is to be between one man and one woman only: and they are not to be within the degrees of consanguinity or affinity prohibited by the Word of God.

IV. The parties ought to be of such years of discretion as to be capable of making their own choice: and if they be under age, or live with their parents, the consent of the parents or others, under whose care they are, ought to be previously obtained, and well certified to the minister, before he proceeds to solemnize the marriage.

V. Parents ought neither to compel their children to marry contrary to their inclinations, nor deny their consent without just and important reasons.

VI. Marriage is of a public nature. The welfare of civil society, the happiness of families, and the credit of religion, are deeply interested in it. Therefore the purpose of marriage ought to be sufficiently published a proper time previously to the solemnization of it. It is enjoined on all ministers to be careful that, in that matter, they neither transgress the laws of God, nor the laws of the community: and that they may not destroy the peace and comfort of families, they must be properly certified with respect to the parties applying to them, that no just objections lie against their marriage.

VII. Marriage must always be performed before a competent number of witnesses; and at any time, except on a day of public humiliation. And we advise that it be not on the Lord's Day. And the minister is to give a certificate of the marriage when required.

VIII. When the parties present themselves for marriage, the minister is to desire, if there is any person present who knows any lawful reason why these persons may not be joined together in the marriage relation, that they will now make it known, or ever after hold their peace.

No objections being made, he is then severally to address himself to the parties to be married, in the following or like words:

"You, the man, declare in the presence of God, that "you do not know any reason, by precontract or otherwise, why you may not lawfully marry this woman."

Upon his declaring he does not, the minister shall address himself to the bride, in the same or similar terms:

"You, the woman, declare in the presence of God, that "you do not know any reason, by precontract or other- "wise, why you may not lawfully marry this man."

Upon her declaring she does not, he is to begin with prayer for the presence and blessing of God.

The minister shall then proceed to give them some instruction from the Scriptures, respecting the institution and duties of this state, showing:

"That God hath instituted marriage for the comfort "and happiness of mankind, in declaring a man shall "forsake his father and mother, and cleave unto his wife; "and that marriage is honorable in all; that he hath ap- "pointed various duties, which are incumbent upon those "who enter into this relation; such as, a high esteem and "mutual love for one another; bearing with each other's "infirmities and weaknesses, to which human nature is "subject in its present lapsed state; to encourage each "other under the various ills of life; to comfort one an- "other in sickness; in honesty and industry to provide for "each other's temporal support; to pray for and encour- "age one another in the things which pertain to God, and "to their immortal souls; and to live together as the heirs "of the grace of life."

Then the minister shall cause the bridegroom and bride to join their hands, and shall pronounce the marriage covenant, first to the man, in these words:

"You take this woman, whom you hold by the hand, to "be your lawful and married wife; and you promise, and "covenant, in the presence of God and these witnesses "that you will be unto her a loving and faithful hus- "band, until you shall be separated by death."

The bridegroom shall express his consent, by saying, "Yes, I do."

Then the minister shall address himself to the woman, in these words:

"You take this man, whom you hold by the hand, to "be your lawful and married husband; and you promise, and covenant in the presence of God and these witnesses, that you will be unto him a loving, faithful, and "obedient wife, until you shall be separated by death."

The bride shall express her consent, by saying, "Yes, "I do."

Then the minister is to say,

"I pronounce you husband and wife, according to the "ordinance of God; whom therefore God hath joined "together let no man put asunder."

After this the minister may exhort them in a few words, to the mutual discharge of their duty.

Then let him conclude with prayer suitable to the occasion.

Let the minister keep a proper register for the names of all persons whom he marries, and of the time of their marriage, for the perusal of all whom it may concern.

CHAPTER XIII.

OF THE VISITATION OF THE SICK.

I. When persons are sick, it is their duty, before their strength and understanding fail them, to send for their minister, and to make known to him, with prudence, their spiritual state; or to consult him on the concerns of their precious souls. And it is his duty to visit them, at their request, and to apply himself, with all tenderness and love, to administer spiritual good to their immortal souls.

II. He shall instruct the sick out of the Scriptures, that diseases arise not out of the ground, nor do they come by chance; but that they are directed and sent by a wise and holy God, either for correction of sin, for the trial of grace, for improvement in religion, or for other important ends: and that they shall work together for good to all those who make a wise improvement of God's visitation, neither despising his chastening hand, nor fainting under his rebukes.

III. If the minister finds the sick person to be grossly ignorant, he shall instruct him in the nature of repentance and faith, and the way of acceptance with God, through the mediation and atonement of Jesus Christ.

IV He shall exhort the sick to examine himself; to search his heart, and try his former ways, by the Word of God; and shall assist him, by mentioning some of the obvious marks and evidences of sincere piety.

V. If the sick shall signify any scruple, doubt, or temptation, under which he labors, the minister must endeavor to resolve his doubts, and administer instruction and direction, as the case may seem to require.

VI. If the sick appear to be a stupid, thoughtless and hardened sinner, he shall endeavor to awaken his mind; to arouse his conscience; to convince him of the evil and danger of sin; of the curse of the law, and the wrath of God due to sinners; to bring him to an humble and penitential sense of his iniquities; and to state before him the fullness of the grace and mercy of God, in and through the glorious Redeemer; the absolute necessity of faith and repentance, in order to his being interested in the favor of God, or his obtaining everlasting happiness.

VII. If the sick person shall appear to have knowledge, to be of a tender conscience, and to have been endeavoring to serve God in uprightness, though not without many failings and sinful infirmities; or if his spirit be broken with a sense of sin, or through apprehensions of the want of the divine favor; then it will be proper to administer consolation and encouragement to him, by setting before him the freeness and riches of the grace of God, the all-sufficiency of the righteousness of Christ, and the supporting promises of the gospel.

VIII. The minister must endeavor to guard the sick person against ill-grounded persuasions of the mercy of God, without a vital union to Christ; and against unreasonable fears of death, and desponding discouragements; against presumption upon his own goodness and merit upon the one hand, and against despair of the mercy and grace of God in Jesus Christ, on the other.

IX. In one word, it is the minister's duty to administer to the sick person instruction, conviction, support, consolation, or encouragement, as his case may seem to require.

At a proper time, when he is most composed, the minister shall pray with and for him.

X. Lastly, the minister may improve the present occasion to exhort those about the sick, to consider their mortality; to turn to the Lord and make their peace with him; in health to prepare for sickness, death, and judgment.

CHAPTER XIV.

OF THE BURIAL OF THE DEAD.

I. WHEN any person departs this life, let the corpse be taken care of in a decent manner; and be kept a proper and sufficient time before interment.

II. When the season for the funeral comes, let the dead body be decently attended to the grave, and interred. During such solemn occasions, let all who attend conduct themselves with becoming gravity; and apply themselves to serious meditation or discourse: and the minister, if present, may exhort them to consider the frailty of life, and the importance of being prepared for death and eternity.

CHAPTER XV.

OF FASTING, AND OF THE OBSERVATION OF THE DAYS OF THANKSGIVING.

I. THERE is no day under the gospel commanded to be kept holy, except the Lord's Day, which is the Christian Sabbath.

II. Nevertheless, to observe days of fasting and thanksgiving, as the extraordinary dispensations of divine providence may direct, we judge both Scriptural and rational.

III. Fasts and thanksgivings may be observed by individual Christians; or families, in private; by particular congregations; by a number of congregations contiguous to each other; by the congregations under the care of a presbytery, or of a synod; or by all the congregations of our Church.

IV. It must be left to the judgment and discretion of every Christian and family to determine when it is proper to observe a private fast or thanksgiving; and to the church sessions to determine for particular congregations; and to the presbyteries or synods to determine for larger districts. When it is deemed expedient that a fast, or thanksgiving, should be general, the call for them must be judged of by the synod or General Assembly. And if at any time the civil power should think it proper to appoint a fast or thanksgiving, it is the duty of the ministers and people of our communion, as we live under a Christian government, to pay all due respect to the same.

V. Public notice is to be given a convenient time before the day of fasting or thanksgiving comes, that persons may so order their temporal affairs that they may properly attend to the duties thereof.

VI. There shall be public worship upon all such days: and let the prayers, psalms, portions of Scripture to be read, and sermons, be all in a special manner adapted to the occasion.

VII. On fast days, let the minister point out the authority and providences calling to the observation thereof; and let him spend a more than usual portion of time in solemn prayer, particular confession of sin, especially of the sins of the day and place, with their aggravations, which have brought down the judgments of heaven. And let the whole day be spent in deep humiliation and mourning before God.

VIII. On days of thanksgiving, he is to give the like information respecting the authority and providences which call to the observance of them; and to spend a more than usual part of the time in the giving of thanks, agreeably to the occasion, and in singing psalms or hymns of praise.

It is the duty of people on these days to rejoice with holy gladness of heart; but let trembling be so joined with our mirth, that no excess or unbecoming levity be indulged.

CHAPTER XVI.

OF SECRET AND FAMILY WORSHIP.

I. BESIDES the public worship in congregations, it is the indispensable duty of each person, alone, in secret; and of every family, by itself, in private, to pray to, and worship God.

II. Secret worship is most plainly enjoined by our Lord. In this duty every one, apart by himself, is to spend some time in prayer, reading the Scriptures, holy meditation, and serious self-examination. The many advantages arising from a conscientious discharge of these duties are best known to those who are found in the faithful discharge of them.

III. Family worship, which ought to be performed by every family, ordinarily morning and evening, consists in prayer, reading the Scriptures, and singing praises.

IV. The head of the family, who is to lead in this service, ought to be careful that all the members of his household duly attend; and that none withdraw themselves unnecessarily from any part of family worship; and that all refrain from their common business while the Scriptures are read, and gravely attend to the same, no less than when prayer or praise is offered up.

V. Let the heads of families be careful to instruct their children and servants in the principles of religion. Every proper opportunity ought to be embraced for such instruction. But we are of opinion, that the Sabbath evenings, after public worship, should be sacredly preserved for this purpose. Therefore we highly disapprove of paying unnecessary private visits on the Lord's Day; admitting strangers into the families, except when necessity or charity requires it; or any other practices, whatever plausible pretences may be offered in their favor, if they interfere with the above important and necessary duty.

APPENDICES.

APPENDIX A.

CONSTITUTIONAL RULES.

[Adopted under the provisions of the Form of Government, Chapter xii., Section vi., but is not a part of the Constitution.]

CONSTITUTIONAL RULE No. 1.

(Adopted, 1893.)

LOCAL EVANGELISTS.

IT shall be lawful for presbytery, after proper examination as to his piety, knowledge of the Scriptures, and ability to teach, to license, as a local evangelist, any male member of the Church, who, in the judgment of presbytery, is qualified to teach the gospel publicly, and who is willing to engage in such service under the direction of presbytery. Such license shall be valid for but one year unless renewed, and such licensed local evangelist shall report to the presbytery at least once each year, and his license may be withdrawn at any time at the pleasure of presbytery. The person securing such license shall not be ordained to the gospel ministry, should he desire to enter it, until he shall have served at least four years as a local evangelist, and shall have pursued and been examined upon what would be equivalent to a three years' course of study in theology, homiletics, Church history, Church polity, and the English Bible, under the direction of presbytery.

CONSTITUTIONAL RULE No. 2.

(Adopted, 1897.)

TRIALS FOR LICENSURE.

Candidates for licensure, in addition to the examination required by Chapter xiv., Section iv., of the Form of Government, shall be diligently examined in the English

Bible; and shall be required to exhibit a good knowledge of its contents, and of the relation of its separate parts and portions to each other.

CONSTITUTIONAL RULE No. 3.

(Adopted, 1901.)

Candidates for the Ministry.

I. Every applicant seeking to be taken under the care of presbytery as a candidate for the ministry shall file his application at least three months before the meeting of presbytery, addressing the same to the Chairman of the Education Committee of the presbytery, in the care of the stated clerk, in order that the committee may have ample time to make a careful investigation of his Christian character, physical and mental qualifications, and his previous education; and no person shall be received by presbytery as a candidate for the ministry who has not been recommended by the session of the church of which he is a member, under whose care he shall have been for a period of at least six months. And no exception shall be made to this rule without a unanimous vote of presbytery.

II. Presbytery shall examine annually, in person or by letter, all candidates under its care, concerning their Christian experience, their progress in study, and their fidelity to the doctrines of the Church. It shall also advise with them concerning their course of study, and the institutions in which they are to pursue their studies.

CONSTITUTIONAL RULE No. 4.

(Adopted, 1912.)

Permanent Committee on Vacancy and Supply.

The General Assembly shall have power to appoint a Permanent Committee or other agency to supervise the supply of vacant pulpits, and the service of unemployed ministers. The number of members, the officers, and their duties, shall be determined by the Assembly. The powers of the agency shall be as follows: to conduct correspondence with synods and presbyteries and their Committees, concerning unemployed ministers and vacant congregations; to seek to adjust in coöperation with Synodical and Presbyterial Committees the requirements of vacancy and supply, by methods adequate to the given conditions in any synod or presbytery; to furnish information to church sessions and ministers; to suggest to the General Assembly plans for administration, and to make an annual report to the Assembly.

APPENDIX B.

GENERAL RULES FOR JUDICATORIES.

[Adopted by the General Assembly of 1871, with Amendments to 1925.]

[The following "General Rules for Judicatories," not having been submitted to the presbyteries, make no part of the Constitution of the Presbyterian Church. Yet the General Assembly of 1871, considering uniformity in proceedings in all the subordinate judicatories as greatly conducive to order and dispatch in business, having revised and approved these Rules, recommend them to all the lower judicatories of the Church for adoption. Succeeding Assemblies have also approved these Rules, making amendments from time to time.]

[It will be understood that the words in black-faced type, which immediately precede each Rule and summarize its contents, form no part of the Rule itself.]

Meeting to be opened with prayer:

I. The Moderator shall take the chair precisely at the hour to which the judicatory stands adjourned; and shall immediately call the members to order; and, on the appearance of a quorum, shall open the session with prayer.

Those eligible to preside if Moderator be absent:

II. If a quorum be assembled at the time appointed, and the Moderator be absent, the last Moderator present, *being a commissioner*, or if there be none, the senior member present, shall be requested to take his place without delay, until a new election.

Procedure when no quorum is present:

III. If a quorum be not assembled at the hour appointed, any two members shall be competent to adjourn from time to time, that an opportunity may be given for a quorum to assemble.

Moderator to preserve order and dispatch business:

IV. It shall be the duty of the Moderator, at all times, to preserve order, and to endeavor to conduct all business before the judicatory to a speedy and proper result.

Moderator to keep schedule of business assigned for particular times:

V. It shall be the duty of the Moderator carefully to keep notes of the several articles of business which may be assigned for particular days, and to call them up at the time appointed.

Moderator discussing and deciding points of order.

VI. The Moderator may speak to points of order, in preference to other members, rising from his seat for that purpose; and shall decide questions of order, subject to an appeal to the judicatory by any two members.

Moderator appointing committees and Vice Moderator:

VII. The Moderator shall appoint all committees, except in those cases in which the judicatory shall decide otherwise. In appointing the Chairmen of the Standing Committees, the Moderator may appoint a Vice Moderator, who may occupy the chair at his request, and otherwise assist him in the discharge of his duties.

When Moderator may or may not vote:

VIII. When a vote is taken by ballot in any judicatory, the Moderator shall vote with the other members; but he shall not vote in any other case, unless the judicatory be equally divided; when, if he does not choose to vote, the question shall be lost.

Committee Chairmanship:

IX. The person first named on any committee shall be considered as the chairman thereof, whose duty it shall be to convene the committee; and, in case of his absence or inability to act, the second named member shall take his place and perform his duties.

Clerk to form complete roll for Moderator:

X. It shall be the duty of the Clerk, as soon as possible after the commencement of the sessions of every judicatory, to form a complete roll of the members present, and put the same into the hands of the Moderator. And it shall also be the duty of the Clerk, whenever any additional members take their seats, to add their names, in their proper places, to the said roll.

Duties of Stated Clerk and Committee on Bills and Overtures:

XI. It shall be the duty of the Clerk immediately to file all papers, in the order in which they have been read, with proper endorsements, and to keep them in perfect order. The Stated Clerk shall receive all overtures, memorials and miscellaneous papers addressed to the judicatory; shall make record of the same and deliver them to the Committee on Bills and Overtures for appropriate disposition or reference. This committee shall have the floor on the reassembling of the judicatory after each adjournment, to report its recommendations as to orders of business or reference of papers, and this right of the committee shall take precedence of the Orders of the Day. This committee shall report the papers retained by it as well as those recommended for reference to other committees, and no committee shall report on matters which have not been referred to it by the judicatory.

Minutes of last meeting:

XII. The minutes of the last meeting of the judicatory shall be presented at the commencement of its sessions, and, if requisite, read and corrected.

Unfinished business:

XIII. Business left unfinished at the last sitting is ordinarily to be taken up first.

Motions seconded, repeated, read aloud, written:

XIV. A motion made must be seconded, and afterwards repeated by the Moderator, or read aloud, before it is debated; and every motion shall be reduced to writing, if the Moderator or any member require it.

Withdrawal of a motion:

XV. Any member who shall have made a motion shall have liberty to withdraw it, with the consent of his second, before any debate has taken place thereon; but not afterwards, without the leave of the judicatory.

Dividing a motion:

XVI. If a motion under debate contain several parts, any two members may have it divided, and a question taken on each part.

Motions for filling blanks:

XVII. When various motions are made with respect to the filling of blanks with particular numbers or times, the question shall always be first taken on the highest number and the longest time.

Motions put without debate, and those on which members may speak but once or twice:

XVIII. Motions to lay on the table, to take up business, to adjourn, and the call for the previous question, shall be put without debate; but it shall not be in order for any one debating another motion to propose the motion to lay on the table or the previous question, at the close of his remarks, unless he shall obtain the floor again for that purpose. On questions of orders, postponement, or commitment, no member shall speak more than once. On all other questions, each member may speak twice, but not oftener without express leave of the judicatory.

Motions admissible when a question is under debate:

XIX. When a question is under debate, no motion shall be received, unless to adjourn, to lay on the table, to postpone indefinitely, to postpone to a day certain, to commit, or to amend; which several motions shall have precedence in the order in which they are herein arranged; and the motion for adjournment shall always be in order.

Amendments and substitutes:

XX. An amendment, and also an amendment to an amendment, may be moved on any motion; but a motion to amend an amendment to an amendment shall not be in order. Action on amendments shall precede action on the original motion. A substitute shall be treated as an amendment.

Motions to lay on the table:

XXI. A distinction shall be observed between a motion to lay on the table *for the present* and a motion to lay on the table *unconditionally:* viz. A motion to lay on the table *for the present*, shall be taken without debate; and, if carried in the affirmative, the effect shall be to place the subject on the docket, and it may be taken up and considered at any subsequent time. But a motion to lay on the table *unconditionally* shall be taken without debate; and, if carried in the affirmative, it shall not be in order to take up the subject during the same meeting of the judicatory, without a vote of reconsideration.

The previous question:

XXII. The previous question shall be put in this form, namely, "Shall the main question be now put?" It shall only be admitted when demanded by a majority of the members present; and the effect shall be to put an end to all debate and bring the body to a direct vote: First, on a motion to commit the subject under consideration (if such motion shall have been made); secondly, if the motion for commitment does not prevail, on pending amendments; and lastly, on the main question.

Motion to reconsider:

XXIII. A question shall not be again called up or reconsidered at the same sessions of the judicatory at which it has been decided, unless by the consent of two thirds of the members who were present at the decision; and unless the motion to reconsider be made and seconded by persons who voted with the majority.

A question shall not again be called up or reconsidered at a meeting of a judicatory subsequent to that at which it was decided unless at least ten days' notice in the case of a session or a Presbytery, and at least thirty days' notice in the case of a Synod, shall have been given the members of the judicatory through the Stated Clerk, or in the case of his death or disability through the Moderator of the judicatory, of the precise wording of the resolution of reconsideration and of proposed subsequent action, if reconsideration be voted (such as amend, annul, expunge, exscind, rescind). Reconsideration and any proposed subsequent action (such as amend, annul, expunge, exscind, rescind), under the above procedure, may when the judicatory convenes, be moved or seconded by any member of the judicatory present and a majority vote of the members present shall determine.

Indefinite postponement:

XXIV. A subject which has been indefinitely postponed, either by the operation of the previous question or by a motion for indefinite postponement, shall not be again called up during the same sessions of the judicatory, unless by the consent of three fourths of the members who were present at the decision.

Members declining to vote:

XXV. Members ought not, without weighty reasons, to decline voting, as this practice might leave the decision of very interesting questions to a small proportion of the judicatory. Silent members, unless excused from voting, must be considered as acquiescing with the majority.

Effect of commencing to take the vote, and of deciding to vote at a definite time:

XXVI. When the Moderator has commenced taking the vote, no further debate or remark shall be admitted, unless there has evidently been a mistake, in which case the mistake shall be rectified, and the Moderator shall recommence taking the vote. If the House shall pass the motion to "vote on a given subject at a time named," speeches shall thereafter be limited to ten minutes. Should the hour for adjournment or recess arrive during the voting, it shall be postponed to finish the vote, unless the majority shall vote to adjourn; in which case the voting shall, on the reassembling of the House, take precedence of all other business till it is finished. Under this rule the "yeas and nays" shall not be called except on the final motion to adopt as a whole. This motion to fix a time for voting shall be put without debate.

Calling for the yeas and nays, or for a division:

XXVII. The yeas and nays on any question shall not be recorded, unless required by one third of the members present. If division is called for on any vote, it shall be by a rising vote without a count. If on such a rising vote the Moderator is unable to decide, or a quorum rise to second a call for "tellers," then the vote shall be taken by rising, and the count made by tellers, who shall pass through the aisles and report to the Moderator the number voting on each side.

Personal reflections not permissible:

XXVIII. No member, in the course of debate, shall be allowed to indulge in personal reflections.

More than one rising to speak at the same time, and opposite sides alternating in debate:

XXIX. If more than one member rise to speak at the same time, the member who is most distant from the Moderator's chair shall speak first. In the discussion of all matters where the sentiment of the House is divided, it is proper that the floor should be occupied alternately by those representing the different sides of the question.

More than three members standing at the same time:

XXX. When more than three members of the judicatory shall be standing at the same time, the Moderator shall require all to take their seats, the person only excepted who may be speaking.

Speakers to observe decorum and respect:

XXXI. Every member, when speaking, shall address himself to the Moderator, and shall treat his fellow members, and especially the Moderator with decorum and respect.

Speakers not to be interrupted:

XXXII. No speaker shall be interrupted, unless he be out of order, or for the purpose of correcting mistakes or misrepresentations.

Members to refrain from private conversation:

XXXIII. Without express permission, no member of a judicatory, while business is going on, shall engage in private conversation; nor shall members address one another, nor any person present, but through the Moderator.

Gravity and dignity commended: prolix and desultory speeches to be avoided:

XXXIV. It is indispensable that members of ecclesiastical judicatories maintain great gravity and dignity while judicially convened; that they attend closely in their speeches to the subject under consideration, and avoid prolix and desultory harangues; and when they deviate from the subject, it is the privilege of any member, and the duty of the Moderator, to call them to order.

Disorderly members subject to reproof:

XXXV. If any member act, in any respect, in a disorderly manner, it shall be the privilege of any member, and the duty of the Moderator, to call him to order.

Right of appeal from Moderator's decision:

XXXVI. If any member consider himself aggrieved by a decision of the Moderator, it shall be his privilege to appeal to the judicatory, and the question on the appeal shall be taken without debate.

Leave of absence:

XXXVII. No member shall retire from any judicatory without the leave of the Moderator, nor withdraw from it to return home without the consent of the judicatory.

Private sessions:

XXXVIII. All judicatories have a right to sit in private on business which, in their judgment, ought not to be matter of public speculation.

Interlocutory meetings:

XXXIX. Besides the right to sit judicially in private, whenever they think proper to do so, all judicatories have a right to hold what are commonly called "interlocutory meetings," in which members may freely converse together, without the formalities which are usually necessary in judicial proceedings.

Sitting in Judicial capacity:

XL. Whenever a judicatory is about to sit in a judicial capacity, it shall be the duty of the Moderator solemnly to announce, from the chair, that the body is about to pass to the consideration of the business assigned for trial, and to enjoin on the members to recollect and regard their high character as judges of a court of Jesus Christ, and the solemn duty in which they are about to act.

Committee on Judicial Business:

XLI. It is expedient that judicatories appoint a Standing Committee, to be known as "the Committee on

Judicial Business," to whom shall be referred all papers and questions of a judicial nature, and whose duty it shall be to recommend to the judicatory answers to judicial questions and orders of procedure in all judicial cases. The members of the Committee on Judicial Business are not debarred by their appointment from sitting and voting as members of the judicatory.

Permanent officers have the rights of corresponding members:

XLII. The permanent officers of a judicatory shall have the rights of corresponding members in matters touching their several offices.

Manner of closing final session:

XLIII. The Moderator of every judicatory above the Church Session, in finally closing its sessions, in addition to prayer, may cause to be sung an appropriate psalm or hymn, and shall pronounce the apostolical benediction.

Procedure in taking cases from inferior courts to the General Assembly:

XLIV. Whenever a case is to be taken from an inferior judicatory to the General Assembly, the Stated Clerk of such inferior judicatory shall, at least twenty days before the meeting of the General Assembly, send a notice concerning such case to the Stated Clerk of the Assembly, who shall forthwith notify the Chairman of the Permanent Judicial Commission, unless the General Assembly shall have ordered otherwise, that the services of the Commission will be needed at the approaching Assembly; but if no such notice shall be received by the Stated Clerk of the General Assembly, he shall forthwith notify the Chairman of the Permanent Judicial Commission that the services of the Commission will not be needed at the approaching Assembly.

Suspending the rules:

XLV. These rules may be suspended by a two thirds vote of the judicatory, upon motion duly made.

INDEX

The several parts of the Constitution, and of the Appendices, are indicated by their initial letters, as follows:
C. Confession of Faith.
L. Larger Catechism.
S. Shorter Catechism.
D. S. Declaratory Statement.
G. Form of Government.
D. Book of Discipline.
W. Directory for Worship, and in addition,
C. R. for Constitutional Rules.
R. for the Rules of Judicatories.

The Roman *numerals* refer to the chapters of the Confession, Form of Government, and Directory for Worship. The Arabic *numerals* refer to the sections of the several Books. For instance, the reference "Ability, original, C. iv. 2, p. 25," is to the Confession of Faith, chapter four, section two, page 25, and the reference "Accused person, D. 10, p. 385," is to the Book of Discipline, section ten, page 385.

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